Reverendus in Cristo pater ac Dominus D. Thomas Dunelmensis *Episcopus*.

Obijt Anō { *Ætatis* ..... 95 / *Episcopatus* .. 44 / *Salutis* ... 1649 }

Reverendus in Cristo pater ac Dominus D. Thomas Dunelmensis *Episcopus*.

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ΙΕΡΟΝΙΚΗΣ,

OR

Samuel Quince.

The Fight, Victory, and Triumph of S. PAUL.

Accommodated

To the Right Reverend Father in God

THOMAS

LATE

L. BISHOP of DURESME,

In a *SERMON* Preached at his Funeral,

In the Parish Church of St. PETER at *Easton-Manduit* in *Northampton-shire*, on *Michaelmas-day*, 1659.

Together,

With the LIFE of the said Bishop.

By *JOHN BARWICK* (now) D.D.

And one of his Majesties Chaplains in Ordinary.

Rom. 8. 37.

Ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς.

Phil. 3. 17.

Brethren, be ye followers together of me, and mark them that walk so, as ye have us for an Example.

LONDON,

Printed for *R. Royston* at the *Angel* in Ivy-lane, 1660.

To his Sacred Majesty

CHARLES the Second

By the Grace of God

KING of *England*, *Scotland*, *France*, and *Ireland*, Defender of the Faith, &c.

May it please your Majesty,

IF my boldness in this humble Address be offensive, it is not the first time your *Goodness* hath been abused: and I hope that which occasions the fault, will pardon it. Your Majesties Titles of *Defender of the Faith*, and *Nursing Father of*

the Church, are ſo juſt by *perſonal Merit*, as well as *Royal Deſcent*, as may make it a fault on the other ſide equal to this preſumption, if I ſhould not proſtrate at your Majeſties feet theſe *Memorials* of this Reverend and Learned *Biſhop* for your Gracious Protection. I am ſure it would be ſo (if I may have your Majeſties leave for it) not to embrace ſo happy an opportunity as this affords me, to acquaint the world with your Majeſties tranſcendent *Goodneſs*, not only to this late languiſhing *Church* in general (which the world ſees, and admires) but even to the meaneſt perſon related to it, whom your Majeſty hath been pleaſed firſt to preſerve, and then promote in it. It was ſuch an unparallel'd act of *Goodneſs* as may poſsibly fall as far ſhort

of

of future beliefe, as it exceeds all former precedents, that a *Soveraign Prince* ſhould be willing to redeem the life of his meaneſt Subject with the exchange of one that had endeavoured to deprive him of his own: and it were a great breach of Charity to all your Majeſties Subjects not to let them ſee by this one Inſtance, how great a meaſure of happineſs they may aſſure themſelves of, by living in loyal and dutiful obedience to ſo *gracious* a *King*; which duty none has ſo great an obligation to teach, as he that was to reap the benefit of that unparallell'd favour, and had hardly lived till this day to give this teſtimony to it, if your Majeſties *Bounty* in ſuſtaining him in priſon (when your enemies had robbed you even of Bread for your own mouth) had not

been equal to your *Goodneſs* in the other particular. The world has ſo long admired theſe and your other Tranſcendent virtues exerciſed toward your Subjects in general, as now to be at leiſure to look upon particular Inſtances; whereof there cannot be (the meaneſs of the object conſidered) any more remarkable then theſe: which as they have a long time laid a peculiar obligation upon me as your Majeſties *Creature* and *Beadſman*, ſo they do and will perpetuate it, over and above the Duty of *Loyalty* and *Service* which is common to others with him who is

Your Majeſties moſt obliged, moſt Loyal

S. Lukes day 1660. and Dutiful Subject and Chaplain,

JO. BARWICK.

TO THE

READER.

READER,

I Cannot much accuſe this little Book of not being *Primus ad extremum ſimilis ſibi*: I rather wonder (among it's other faults) it ſhould be guilty of no more of this, conſidering in how different air from the reſt ſome part of it breathed in its birth, though all of it was born in the ſame Climate.

The *Subject* of it is a Reverend, Learned and Pious *Biſhop*; and that is all I can commend it for. If thou canſt find more in it, the thanks are due to the Importunity of my Friends; If not, I cannot think worſe of thee for being of my own Judgment.

Yet I muſt confeſs my obſtinacy to the

Preſs was greater then my friends perſwaſions could have counter-ballanced, if I had not received the firſt riſe of my Adventure from his command who is moſt concerned in it; and that meerly to obſtruct the way to the publiſhing of what ſome others had (even then) written upon the ſame Subject, as far as concerns the *Life* of this *Reverend Biſhop*.

This made me go in a ſure, though unuſual path: For as far as his Memory would ſuggeſt, I received the Materials from himſelf (unleſs it was where his Modeſty cauſed his ſilence) and in ſome particulars, where the difficulty of the matter, or fear of miſunderſtanding required it, I drew it into form even in his life-time, and read it to him, to the end he might correct the miſtakes if any were.

I inſtance only in one particular, which I alwaies looked upon with much Caution, as having heretofore been the object of much miſunderſtanding to the hazard of the Peace of the Church. And that is, how far this *Reverend Biſhop* was perſonally concerned in the *Declaration* of *King James*

James of bleſſed Memory entituled, *Concerning Lawful Sports to be uſed*, &c. Concerning which, what I have written, I had not only the Materials from his own mouth, but alſo his full Approbation of the Wording and Form of it; from which (if it be not for ſome miſtake in tranſcribing or Printing) I have not varied a ſyllable.

In other particulars, where I could make out the matter, either by evidence of Fact or publick Regiſteries, or his own Letters, I was unwilling to torture his great Modeſty with unneceſſary Queſtions. I deſire no more, but that they may ſtand or fall according to the grounds on which they are built. Only let me begthus much of thy Charity, as to believe that what I ſpeak as from my *own knowledge*, is ſpoken in *Truth* and *Sincerity*.

J. B.

ERRATA.

ERRATA.

PAg. 112. *lin.* 19. *read* charging it, *p.* 116. *l. ult. r.* of his duty, *p.* 117. *l. penult. r.* here underwritten, *p.* 118. *l.* 15. *r,* Teſtimony.

The Reader is further advertiſed, Firſt, That whereas pag. 109. *the Biſhop of* Bangor *is excepted from the Biſhops that ſigned the Atteſtation to this Reverend Biſhops Proteſtation, the ſaid Biſhop of* Bangor *coming up to* London *ſince that ſheet was Printed off, hath alſo very readily Subſcribed to the ſame. And Secondly, That the ſaid Proteſtation, and all the Atteſtations annexed, are by the L. Archbiſhop of* Canterburies *command ſent into his principal Regiſters Office to be preſerved as a laſting Teſtimony of the evident Truth therein aſſerted.*

THE

The Fight, Victory, and Triumph of the Holy Apoſtle St. *PAUL.*

2 Tim. 4. 7, 8.

I have fought a good fight, I have finiſhed my courſe, I have kept the faith. Henceforth there is laid up for me a Crown of righteouſneſs, which the Lord the righteous judge ſhall give me at that day.

THeſe words are ſo exceedingly pertinent to this preſent occaſion, that I cannot ſo properly call them a Text of my choice, as of my acceptance, for I know not any other that could ſtand in competition with it.

It would be no digreſſion (if the time would permit me) to ſhew you in the firſt place, how well the *Text* might be accommodated to the *Day*. In the one we have a battel on earth, that brought St. *Paul* to Heaven, and on the other *a war in Heaven*, which was revealed to St. *John* on earth: *Michael and his Angels, fighting with the Dragon and his Angels* in the Epiſtle for the day. Apoc. 12. 7.

But becauſe it is the occaſion rather then the day, that hath cauſed our preſent aſſemblie at this place,

I ſhall confine my diſcourſe only to that: and then the firſt thing I ſhall obſerve from my Text, is, that it is a part of an *Epiſtle*, ſent by the Apoſtle St. *Paul* to *Timothie* an Apoſtolical perſon, and a man of an Apoſtolical office, whom he had ordained the firſt Biſhop of *Epheſus*, written at ſuch a time when his Verſe 6. *departure was at hand*, upon occaſion of thoſe corruptions which he foreſaw would afterward be brought into the Church, by thoſe that would *turn away their ears from the truth*, and would be embraced Verſe 4. by the people of *itching ears*, that would *not endure ſound doctrine*, but would Verſe 3. *heap to themſelves teachers after their own luſts*; and the end why the Apoſtle wrote it was to forewarn him of this miſchief, and to inſtruct him what he ſhould do upon this occaſion, and to ſtrengthen and incourage him, (by propoſing his own example) againſt whatſoever he ſhould ſuffer for the performance of his duty in this particular, in *preaching the word*, and being *inſtant* Verſe 2. *in ſeaſon, out of ſeaſon*; in *reproving, rebuking, exhorting with all long ſuffering and doctrine.*

And let us but look back one *eight dayes*, and we ſhall clearly ſee how well theſe very words would have become this Reverend perſon (whoſe Funeral hath this day occaſioned our meeting) to have ſpoken to every one of us here preſent, whether Lay or Clergy; whether ſuch as are in danger to be infected with thoſe corruptions that are now got into the Church, (which are the very ſame for nature, and in a very high degree with thoſe that are here foretold by St. *Paul*) or ſuch as by their office and calling in the Church are bound to oppoſe them; ſeeing he was a *Biſhop*, that is, a perſon of an *Apoſtolical*

ſtolical office, and ſuch an one, whoſe care, as well as duty it was to oppoſe and beat down whatever was contrary to *ſound doctrine*, and to inſtruct others what to do upon the like occaſions: and that not only by his doings, but alſo by his ſufferings, not only by his pen and preaching, but alſo by his Epiſcopal and Chriſtian converſation, and that good example which he hath left us for our imitation of him both in his life and death.

Let us then ſuppoſe to our ſelves, what we may reaſonably preſume he would have ſaid to us ſo few dayes ago; or let us but imagine we hear his *Hearſe* preaching now to us, what he would then have taught himſelf, and what doctrine can we more likely expect from him, then what my Text will afford us, if we conſider it with thoſe circumſtances I have already mentioned? Believe it, the *Hearſe* of a perſon of his Sacred order and Exemplary piety, will be a powerful preacher to any devout ſoul, that duly conſiders it, and ſeriouſly layes it to heart; and therefore do but liſten to that as ſupplying what was ſo proper and likely for himſelf to have ſpoken, and you may have a *Funeral Sermon* (though I ſhould hold my peace) even from the words of my Text: *I have fought a good fight, I have finiſhed my courſe, I have kept the faith: Henceforth*, &c.

But yet that I may give you ſome aſſiſtance for your meditations, and ſome directions for your practiſe, let me deſire your patience and attention while I conſider theſe words.

1. Firſt as I finde them in my Text laid down by St. *Paul*.

2. As they may very fitly be accommodated to this *Reverend Bishop*.

3. As they may be applyed to *our selves*.

The first consideration will represent them to us as a *Sermon*: the second as a *Funeral Sermon* proper for this occasion; the third and last as a *Funeral Sermon useful to our selves*.

1. These words as they were written by St. *Paul*, contain in them these two general parts, answerable to the number of the verses wherein they are contained.

1. The work, ver. 7. *I have fought a good fight, I have*, &c.

2. The wages, ver. 8. *Henceforth is laid up for me a Crown*, &c.

1. The former consisteth of three several actions.
   1. *Fighting a good fight.*
   2. *Finishing his course.*
   3. *Keeping the faith.*

2. In the latter we have
   1. The wages it self.
   2. The pay-master, and
   3. The payment.

1. The wages are described,
   1. *A Substantia*, it is a *Crown*.
   2. *A Qualitate*, it is a *Crown of Righteousness*.

2. The pay-master is described,
   1. From his person, *the Lord*.
   2. From his office, *the Judge*.
   3. From his attribute, *Righteous Judge*.

3. Con-

3. Concerning the payment we may consider,
1. The title we have to it, in the word ἀποδώσῃ, *give*, or (rather) *render*
2. The time whence it is payable: *Henceforth*, that is, from the day of his death.
3. The time when it will be actually payed, *In that day*: that is, the day of Judgement.

Here is too large a task for so short a time, as is ordinary for this exercise; and therefore I must confine my discourse only to the former general part of my Text, and be brief in that too. More will not be necessary; for let us but take out this lesson well, and we need not be much solicitous for the other; let us but carefully and conscionably perform the *work*, and we may safely trust God for the *wages*.

And in this point, that I may speak clearly, as well as briefly; I shall consider the words, first *joyntly together*, and then *severally apart*, in relation to the three several actions already mentioned.

1. As they are taken *joyntly together*, we may observe, that as very often elsewhere, so here in particular the *Apostle* alludeth to the manner of performing the *Olympick Games* among the *Grecians*: for my whole Text is a continued *Allegory* taken from those sports; and consequently, all the principal words which are in it, if we consider them in the literal sense, must be understood as terms altogether *Agonistical*.

And therefore, as in those *Olympick Games*, there were several Champions that contended in *fighting*, or *cuffing*, or *wrestling*, or *driving of Chariots*, in such

ſuch a place of ground, or upon ſuch a ſtage, for ſome *Honorarie* or reward (as a *Crown* of Olive or Lawrel or the like) before ſuch a perſon, who ſate there to judge of the ſport, and crown him that got the victory: ſo here in my Text, (1.) The *Agoniſt* or Champion is St. *Paul*: (2.) the *ſtadium* or place where this prize is played, is the world; (3.) the Ἀγὼν or Combate, is his *labour* in the diſcharge of his *Apoſtolical office*, and *patience* in *ſuffering perſecution for righteouſneſs ſake*: (4.) the *victory*, is his conqueſt over the Devil, the world, and the fleſh, the hard hearted *Jews* and idolatrous *Gentiles*, the obſtinate *Hereticks* and perverſe *Schiſmaticks*, (5.) The Βραβεῖον or *Reward*, is that *incorruptible Crown* elſewhere mentioned by this Apoſtle, called here *the Crown of righteouſneſs*, by St. *James* and St. *John*, *the Crown of life*; and by St. *Peter*, *the Crown of glory*: And (6.) the Βραβευτὴς, or *Judge* that crowns the conquerour, is Almighty God, who is here called, *the Lord, the righteous Judge*.

1 Cor. 9. 25. Jam. 1. 12. Apoc. 2. 10. 1 Pet. 5. 4.

This being premiſed, as it will adde great light to my whole Text, ſo more particularly to the two firſt particulars in the former general part of it, the Apoſtles *fighting a good fight, and finiſhing his courſe*. For the *Olympick games* conſiſted chiefly in thoſe foure kindes of ſport, formerly intimated, *fighting*, *running*, or Chariot-driving, *wreſtling* and *cuffing*: and the Apoſtle plainly alludeth to the two firſt of them in thoſe two actions, (my text being a perfect parallel to that of 1 *Cor.* 9. 26. *I therefore ſo run, not as uncertainly; ſo fight I, not as one that beateth the aire*:) And as for the third, that of *keeping the faith*, it ſignifieth nothing that is peculiar in it ſelf, but is only

Alex. ab Alexandr. Genial. dier. l. 5. c. 8. *Nam paleſtrâ pugnis, curſu & luctâ certabatur.*

only a conſequent upon the two former actions by way of *conſtancie* and *perſeverance*, as I ſhall ſhew you hereafter.

2. Having taken this ſhort view of the words joyntly together, let us now proceed to conſider them ſeverally apart; and then what we have hitherto looked upon in the *Allegory*, we ſhall ſee more clearly in the *moral*, or ſignification of it. The acts I told you were three, whereof 1. The firſt is St. *Pauls* fighting, I *have fought a good fight*, where we may further obſerve,

1. The *Combate* it ſelf, in the word ἀγὼν *certamen*.

2. The *Quality* of it, in that he calleth it ἀγῶνα καλὸν, *a good fight*.

1. For the former, the word ἀγὼν, which here ſignifieth the *fight* or *combate it ſelf*, may be taken either *Actively* or *Paſſively*; either for ſome great labour and pains in performing a work, or for ſome great patience in ſuffering for ſuch a performance. So it was in the *Olympick* games, *Multa tulit fecitque puer*— the Agoniſt muſt both *labour* and *ſuffer* before he got the victorie: and ſo it muſt be with us in our Chriſtian converſation, we muſt both *ſtrive to enter in at the ſtrait gate*, and *run with patience the race that is ſet before us*. We have our pattern in both from St. *Paul*: what he *did*, is but briefly (and yet not entirely) recorded by St. *Luke* in the *Acts of the Apoſtles*, though it takes up that whole Hiſtory for the moſt part; and what he *ſuffered* can hardly be expreſſed by his own pen, 2 *Cor.* 11. though what is there expreſſed will make another man ſhrink at the very reading of it.

S. Luk. 13. 24. Heb. 12. 1.

verſe 23. &c.

2. For the *Quality* of this combate, it was ἀγὼν καλὸς,

ſuch a place of ground, or upon ſuch a ſtage, for ſome *Honorarie* or reward (as a *Crown* of Olive or Lawrel or the like) before ſuch a perſon, who ſate there to judge of the ſport, and crown him that got the victory: ſo here in my Text, (1.) The *Agoniſt* or Champion is St. *Paul*: (2.) the *ſtadium* or place where this prize is played, is the world; (3.) the Ἀγὼν or Combate, is his *labour* in the diſcharge of his *Apoſtolical office*, and *patience* in *ſuffering perſecution for righteouſneſs ſake*: (4.) the *victory*, is his conqueſt over the Devil, the world, and the fleſh, the hard hearted *Jews* and idolatrous *Gentiles*, the obſtinate *Hereticks* and perverſe *Schiſmaticks*, (5.) The Βραβεῖον or *Reward*, is that *incorruptible Crown* elſewhere mentioned by this Apoſtle, called here *the Crown of righteouſneſs*, by St. *James* and St. *John*, *the Crown of life*; and by St. *Peter*, *the Crown of glory*: And (6.) the Βραβεύτης, or *Judge* that crowns the conquerour, is Almighty God, who is here called, *the Lord*, *the righteous Judge*.

1 Cor. 9. 25. Jam. 1. 12. Apoc. 2. 10. 1 Pet. 5. 4.

This being premiſed, as it will adde great light to my whole Text, ſo more particularly to the two firſt particulars in the former general part of it, the Apoſtles *fighting a good fight*, *and finiſhing his courſe*. For the *Olympick games* conſiſted chiefly in thoſe foure kindes of ſport, formerly intimated, *fighting*, *running*, or Chariot-driving, *wreſtling* and *cuffing*: and the Apoſtle plainly alludeth to the two firſt of them in thoſe two actions, (my text being a perfect parallel to that of 1 *Cor.* 9. 26. *I therefore ſo run, not as uncertainly; ſo fight I, not as one that beateth the aire*:) And as for the third, that of *keeping the faith*, it ſignifieth nothing that is peculiar in it ſelf, but is only

Alex. ab Alexandr. Genial. dier. l. 5. c. 8. *Nam paleſtrâ pugnis, curſu & luctâ certabatur.*

only a consequent upon the two former actions by way of *constancie* and *perseverance*, as I shall shew you hereafter.

2. Having taken this short view of the words joyntly together, let us now proceed to consider them severally apart; and then what we have hitherto looked upon in the *Allegory*, we shall see more clearly in the *moral*, or signification of it. The acts I told you were three, whereof 1. The first is St. *Pauls* fighting, I *have fought a good fight*, where we may further observe,

1. The *Combate* it self, in the word ἀγὼν *certamen*.

2. The *Quality* of it, in that he calleth it ἀγῶνα καλὸν, *a good fight*.

1. For the former, the word ἀγὼν, which here signifieth the *fight* or *combate it self*, may be taken either *Actively* or *Passively*; either for some great labour and pains in performing a work, or for some great patience in suffering for such a performance. So it was in the *Olympick* games, *Multa tulit fecitque puer*— the Agonist must both *labour* and *suffer* before he got the victorie: and so it must be with us in our Christian conversation, we must both *strive to enter in at the strait gate*, and *run with patience the race that is set before us*. We have our pattern in both from St. *Paul*: what he *did*, is but briefly (and yet not entirely) recorded by St. *Luke* in the *Acts of the Apostles*, though it takes up that whole History for the most part; and what he *suffered* can hardly be expressed by his own pen, 2 *Cor.* 11. though what is there expressed will make another man shrink at the very reading of it. S. Luk. 13. 24. Heb. 12. 1. verse 23. &c.

2. For the *Quality* of this combate, it was ἀγὼν καλὸς,

καλὸς, a *good fight*: and a *fight* in those sports was never accounted *good*, unless it had these two *qualifications*. (1.) It must be in a *good cause*: and (2.) it must be regularly and *lawfully performed*.

1. I will not here insist upon the mistake of the *Grecians* in the former *qualification*, concerning the *goodness of their cause*: a little breath of popular applause, and a small wreath of Olive or Lawrel, together with an ambitious desire to be counted strong or active, nimble or valiant, was enough (as they mistook the matter) to denominate their *cause* good. But as for the other qualification, which maketh ἀγῶνα καλὸν, a *fight* to be *good*, which is (as this Apostle termeth it) νομίμως ἀθλεῖν, to *strive lawfully*; that is a thing wherein the similitude will hold both in respect of St. *Paul*, and them, and us. For to do what was *Bonum*, but not *Bene*, was a thing condemned by the very Heathens. It was nothing worth (even in their apprehension) to perform a good action, but not to do it as it ought to be done, because *Bonum est ex integrâ causâ, malum ex quolibet defectu*; there must be a concurrence of all the causes to denominate an action *good*: if it fail in any one circumstance it loseth that denomination.

2 Tim. 2. 5.

And now let us reflect our thoughts upon what I said (1.) concerning the ἀγὼν or *combate it self*, that it consisted both in *doing* and *suffering*; and then (2.) adde this to it which I have here observed, that this *doing* and *suffering* must not only be in a *just cause*, but also after a *justifiable manner*; and again (3.) in the last place, let us consider St. *Paul* not only as a *private Christian*, but also as an *Apostle* of Christ; and then, by laying all these together, you will have the

the full extent of this *first Act*, in the former part of my Text, both as it was performed by St. *Paul*, and transcribed by this Reverend *Bishop*; *I have fought a good fight.*

But I must not wrong the subject of my discourse so far, as to speak of it only in generals; and therefore I shall now proceed to some particular instances, in which this *good fight* of the *Apostle* did consist, wherein he was so well imitated by the *Bishop*. And to clear my passage to it, I must first speak a word or two of the *Agonist* or Champion St. *Paul*; *I have fought*, &c. 1. Concerning whom, I cannot pass over this one observation, which St. *Chrysostome* hath suggested to my meditation: namely, how it should come to pass that this Holy *Apostle*, who was otherwise so humble and modest, should here, and upon this occasion, speak so highly of himself. In other places, when he speaks of his own *person*, he calleth himself *the chief of sinners*; or, at best ἐλαχιστότερος, *less then the least of all Saints*: and when he speaks of his *office*, he dares hardly own it, but saith, he is *not meet to be called an Apostle*: and how then comes it to pass, that he should here so far alter his note, as thus to triumph before the victory? To *brag as if he were putting off his Armour* before he had well put it on? To proclaim with his own mouth what he had done, before he had made an end of his work? To boast of his conquest before he had encountered his *last* and worst *enemy*, which is *death*?

S. Chrysost. Hom. 9. in 2 Tim. cap. 4.

1 Tim. 1. 15.

Ephes. 3. 8.

1 Cor. 15. 9.

1 King. 20. 11

1 Cor. 15. 26.

To this I answer, that I hope every one that hears me will rest satisfied with that which satisfied St. *Chrysostome* in this point, who had studied it throughly, because he had been much perplexed about it

(πολλάκις) often times, as himſelf confeſſeth; and that is, that theſe words were not ſpoken by way of boaſting in himſelf, but of *conſolation* to his Diſciple *Timothy*. For when we conſider what a
Verſ. 1, 2. heavy *charge* he had laid upon him to *preach the word*, &c. together with the reaſons of it taken from thoſe
Verſ. 3, 4. *corruptions* that would in time infect the Church, which would require in him a great meaſure of *la-*
Verſ. 5. *bour* and *watchfulneſs*, and patience in *ſuffering afflictions*; we may well think it was now high time to comfort him with the words of my Text; (and the rather becauſe this heavy burthen would lye more heavily upon him now, then ever it had done before,
Verſ. 6. ſeeing the Apoſtle himſelf was then *ready to be offered up, and the time of his departure was at hand*;) and this he doth by propoſing his own example in the *work*, and his confident hope of the *wages*: *I have fought*, &c. *Henceforth is laid up*, &c.

2 Tim. 1. 4. How tender hearted this holy perſon *Timothy* was, will appear by his *Tears*, upon a ſmall abſence of St. *Paul* from him: and therefore it will not be denyed, but that both it was neceſſary to comfort him upon this occaſion, and that the words of my Text were very uſeful to that purpoſe. But the queſtion may ſtill (perhaps) be inſiſted upon, how St. *Paul* could propoſe theſe words as a ground of comfort to his Diſciple *Timothy*, before he had actually done that work, which is repreſented by them, and upon which that comfort was to be grounded? St. *Auguſtine* puts the objection into my mouth (and a part of the anſwer to it:)

St. Aug. de peccat. mer. & remiſſ. lib. 2. c. 18. *Quomodo potuit hæc dicere, cui adhuc reſtabat ipſius paſſionis, quam ſibi jam impendere dixerat, tam magna conflictio, tam moleſtium*

ſtum & grande certamen? How could St. *Paul* ſay, he had *fought a good fight*, when in the words immediately before, he ſaith, that the *time of his departure was* (but) *at hand*, which implieth that the greateſt brunt of his battel was ſtill to fight, when he ſpake theſe words? To which I anſwer,

1. That I will not diſpute, whether theſe words are to be underſtood of St. *Pauls firſt anſwering* for his life before *Nero*, (which was a thing then paſt without all diſpute) or of his *ſecond*, which was then to come: If the former, (as ſome very learned men are of opinion it was) the doubt will quickly vaniſh of it ſelf; but ſeeing he ſpeaks of his *departure* as a thing then *at hand*, (and not at 9. or 10. years diſtance) I ſhall (for peace-ſake) take the latter as granted; and anſwer, vid. D. Ham. in loc. & Baron. Tom. 1. ad An. 59. num. 13, 14, 15.

2. That he had ſo good aſſurance and confidence in Gods mercy, as to his conſtancy and final perſeverance, as he looks upon the work as done already in effect, while it was but yet a doing; and himſelf as *comprehenſor*, while he was only *viator*; or as a *conquerour* before the fight was fully ended. *Quod futurum eſſe præſumpſit, tanquam factum fuerit judicavit*, ſayes the ſame Father in the ſame place.

But then for the *ground* of this aſſurance and confidence to make that appear the more clearly, we muſt (as before) diſtinguiſh between the *work* and the *wages*; for theſe being at ſeveral diſtances, will require ſeveral *Teleſcopes* to repreſent them to our underſtanding.

1. For the *work* or *fight*, he foreſaw it plainly as a thing then *at hand*, both by what he ſaw contrived againſt him at *Rome*, in *Nero's* Palace; and alſo as

being inſtructed therein by divine *Revelation*; as ſome (a) *learned men* are of opinion: and as Hiſtorians tell us the like of others ſince that time; as (for inſtance) (b) St. *Cyprian* and (c) St. *Chryſoſtome* in ancient times, and (d) Biſhop *Ridley*, and (e) Biſhop *Jewel* of late.

(a) Grotius in loc. & St. Aug. ubi ſupra.
(b) Pontius Diac. in vit. S. Cyprian.
(c) Vid. Baron Tom. 5. ad An. 407. num. 9.
(d) Mr. Fox. Act. & Mon.
(e) Life of Bp. Jewel in his works.

2. But then for the *victory* and *wages*, I muſt be cautious in what I determine upon it. For I dare not ſay (though (f) St. *Anſelm* doth) that he foreſaw this by any ſupernatural revelation of his own Predeſtination and Election; ſuch an opinion as this, if it were once ſwallowed and applyed to our ſelves, might make us look ſo high into Gods *unſearchable counſel*, as not to ſee the rubs and precipices in our way to Heaven: I rather incline to thoſe that direct us to caſt our eyes downward upon our ſelves, and to look inwardly into our own boſomes; and they will tell us, that this confidence, as it relates to the *wages*, proceeded *ex fiducia bonæ conſcientiæ*, from the teſtimony of a good conſcience grounded upon the goodneſs and *ſure mercies of God in Chriſt Jeſus*; as it was in the caſe of St. *Ambroſe* upon his death-bed, who was neither unwilling to live, nor afraid to die, only *quia bonum habemus dominum*, becauſe he knew he ſerved a gracious maſter.

(f) Vid. Corn. a Lap. in loc.

Paulinus in vit. ejus.

All this while I have ſpoken of the ground of his confidence, and not at all of the *medium*, by which the evidence of what he affirmeth was conveyed to him: for whether that was a πληροφορία (or full aſſurance) of *Faith*, or only of *Hope*, is a queſtion both too tickliſh and too large to diſpute at this time; and needleſs withal, ſeeing it ſeems to me to be determined by St. *Auguſtine* long ago, whoſe authority

S. Aug. lib. 2. de peccator. mer. & remiſſ. cap. 16.

authority is very great in a caſe of this nature; and his words at large will confirm the ſubſtance of what I have delivered upon this whole point. *Ideo talibus verbis* (ſpeaking of the latter verſe of my Text) *certus ſecuruſque gaudebat* Paulus, *quia de victoria futuri tanti certaminis certum eum ſecurumque jam fecerat, qui eandem paſſionem jam illi revelaverat; non re certiſſima, ſed ſpe pleniſſimâ hæc dixit*, &c. From which words you may obſerve, 1. That St. *Auguſtine* underſtands the words of my Text as an effect of St. *Pauls joy*, to comfort his Diſciple *Timothy*, (*gaudebat Paulus*) and not by way of boaſting in himſelf. 2. He tells us God had revealed St. *Pauls ſufferings* to him, (*paſſionem jam illi revelaverat*) that is, his *work*; but ſpeaks not a word of revealing his *wages*, but the contrary: For 3. the confidence he had of that (he tells us) proceeded *ex ſpe firmiſſima*, from a *full aſſurance of Hope*. And let this ſuffice to have ſpoken of the Agoniſt or Champion St. *Paul*.

2. I proceed now to the Ἀγὼν or *fight* it ſelf, which we are to underſtand (as I formerly told you) (1.) both *Actively* for what he did, and *Paſsively* for what he ſuffered: and this again (2.) is called a *good fight*, both for the *juſtice of the cauſe*, and *juſtifiableneſs* of the way and means by which it was managed; and (3.) laſt of all this *good fight* was fought by St. *Paul*, both as a *private Chriſtian*, and as an *Apoſtle* of Chriſt.

1. As an *Apoſtle*, he fought *Actively* in what he *did*, and in this particular he is ſet out unto us as a ſingular Champion, to be admired in ſome things, rather then imitated by us. He ſuſtained (and that *dayly*) *the care of all the Churches*; he *preached Chriſt*, 2 Cor. 11. 28.

warning

Col.1.28,29. *warning every man, and teaching every man*: he *laboured, striving according to the working that wrought in*
1 Cor.15.10. *him mightily*: he *laboured more abundantly then all* the rest of the Apostles.

2. As a private Christian he fought *Actively*; and
Ephes.6.12. that *against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places*: nay, rather then want an enemy he
1 Cor.9.ult. would fight with himself, he *kept under his body, and brought it into subjection, lest when he had preached to others, himself should be a cast-away.*

And then again, he laboured and *fought* no less
2 Cor.7.5. in what he *suffered*, then in what he *did*; he had his *fears within*, as well as his *fightings without*: and that again both in respect of his *person* and *office*. When he was called to be both a *Christian* and an *Apostle*, they were both comprised under this general notion
Act.9,16. of *suffering*; *I will shew him how great things he must suffer for my names sake*, sayes our blessed Saviour from Heaven: and we finde it verified in him through the whole course of his life. He *suffered shipwrack*
2 Cor.11.25. *thrice*: he *suffered persecution*; he *suffered the loss of all*
Gal.5.11. Phil.3.8. *things*. He suffered much more then I can tell you, so much as would almost pose himself to express. And yet (as though it had been only a sport to him) like the crecket he sung in the fire; he *rejoyced in his*
Col.1.24. *sufferings*, and thereby *filled up that which was behinde of the afflictions of Christ in his flesh*. He knew, and
Heb.2.10. made us to know, that the *Captain of our salvation was made perfect through sufferings*: and he knew with-
S.Mat.10.24. al, that *the Disciple is not above his master*, nor the souldier better then his *Captain*; and therefore he was ready to *suffer all things*, knowing most assured-

ly

ly that *if he ſuffered with him he ſhould alſo be glorified together with him*; and that thoſe *light afflictions which were but for a moment, would work for him a far more exceeding and eternal weight of glory.* To ſumme up all in a word, he both *laboured* and *ſuffered*; and that both as a *Chriſtian*, and as an *Apoſtle:* he *laboured night and day with his hands*, as a *private perſon*, that he might labour in the diſcharge of his *Apoſtolical office*, without being chargeable to any man. Rom. 8. 17. 2 Cor. 4. 17. 1 Theſſ. 2. 11.

2. All this while I have ſpoken of this *fight*, as it is taken in it ſelf, meerly in relation to the *ſubſtance* of it; but however, by what I have ſaid, you will ſee (in part) it was alſo a *good fight* for the *quality* of it.

1. It was *good*, in reſpect of the *juſtice of the cauſe* in which he both *laboured* and *ſuffered*, both as a *Chriſtian* and as an *Apoſtle*. It muſt needs be a *good fight* (ſaith St. *Chryſoſtome*) when we fight ὑπὲρ Χριστοῦ *for Chriſt*, whatſoever hardſhip we endure by it, whether ἄλυσις or δεσμὰ or θάνατος, *priſons*, or *bolts*, or *death it ſelf*. It muſt needs be a *good fight* when we fight for the *Goſpel*, againſt the *fiery darts of the Devil*, the pomps and vanities of the world, and the ſinful luſts of the fleſh: but eſpecially when it is managed by ſuch a perſon, as this great Apoſtle; who was *ſet for the defence of the Goſpel*, and that againſt all oppoſites whatſoever, *Jews* and *Gentiles*, *Hereticks* and *Schiſmaticks*. S. Chryſ. ubi ſupra. Epheſ. 6. 16. Phil. 1. 17.

And ſuch was this *fight* in my Text; he *fought the good fight of faith*, and he *ſuffered perſecution for the Croſs of Chriſt*: he did *earneſtly contend for the faith once delivered to the Saints*, both by his doings and ſufferings. He *fought with beaſts at Epheſus*, while he 1 Tim. 6. 12. Gal. 6. 12. S. Jude ver. 3. 1 Cor. 15. 32.

planted

planted the Goſpel there; and he ſuffered perſecu-
Acts 14.19. tion at *Lyſtra*, while he planted it there. Whatſoever he either *did* or *ſuffered* in any place, was undertaken and undergone chiefly and principally for the planting and propagating of the Goſpel of Chriſt, as he was an *Apoſtle*; but yet ſo, as ſtill to have a care of his own ſoul as a *Chriſtian*, that while he
1 Cor. 9. ult. *preached to others, himſelf ſhould not become a Reprobate.* This for the *juſtneſs* of his cauſe.

2. His *fight* was likewiſe *good*, for the *juſtifiableneſs* of the way and means by which he managed it. He gives it as a general rule to all others νομίμως ἀ-
2 Tim. 2. 5. θλεῖν, to *ſtrive lawfully*, to manage their fight according to the rules of war, without which no man ought to be *crowned* as a conquerour: and therefore, ſeeing he ſpeaks of *the crown of righteouſneſs*, as a thing undoubtedly *laid up for him*; we may be ſure he would not forfeit his title to it, for want of performing this condition. Whatſoever *good* he did, he did it *well*; and whatſoever perſecution he *ſuffered*, it was not only in a *good cauſe*, but with ſuch an excellent mixture of *courage* and *meekneſs*, of *patience* and *comfort*, as might very well become a Chriſtian ſufferer, and the cauſe of God wherein he ſuffered. Whatſoever he *did* in theſe conflicts, was by the
Phil. 4. 17. power of the *ſpirit of God* that *ſtrengthened him*, (and by that power he was *able to do all things*:) and whatſoever he *ſuffered*, it was *according to the will of God* for whom he ſuffered it: and then *come life come*
Acts 21. 13. *death*, all is one to him; he was *ready not only to be bound, but alſo to die at* Jeruſalem *for the name of the Lord Jeſus.*

Thus much for the firſt action: *I have fought a good fight.*

2. The

2. The ſecond now follows; τὸν δρόμον τετέλεκα, *I have finiſhed my courſe*, or rather, *I have performed the race*: for there is not a poſſeſſive in the ſentence, and τελεῖν may as well ſignifie to *perform* as to *finiſh*.

And here I take it for granted (though I cannot deny but ſome are of the contrary opinion) that the Apoſtle in theſe words alludeth to another kinde of *game*, then he did in the laſt. In the former words he ſpake of *fighting* or combating, in theſe of racing or *running*. To this he expreſly alludeth, when he tells us he *had not run in vain*; to this he earneſtly exhorts, when he calleth upon us to *run with patience the race that is ſet before us*. They are clearly diſtinguiſhed in a *parallel text*, which I formerly alledged, and ſo they ought to be in this place without all queſtion. I know very well that by *finiſhing his courſe*, ſome interpreters underſtand no more, then his conſtancie in the fight, till he got the victory: but this is doubtleſs a miſtake in the phraſe: For it is clear enough from ſeveral texts, that he was not a conquerour in one thing only, but in ſeveral; that he performed the part *curſoris agilis*, as well as *boni pugilis*; not only of a ſtout *fighter*, but alſo of a nimble *runner*; and herein he outſtript moſt of the Ὀλυμπιονίκαι; very few in the whole liſt of the *Olympick conquerours* got the victorie at more prizes then one; as St. *Paul* did here both in the *fight of faith* and *courſe* of *Chriſtianity*. And that again, both as a *private Chriſtian*, and as an *Apoſtle of Chriſt*: for the word *running* is a Metaphor that is applyed very ſignificantly to both in holy Scripture.

Phil. 2. 16. Heb. 12. 1. 1 Cor. 9. 26.

St. *Paul* himſelf will be his own Expoſitour, as to

this particular, in his Epiſtle to the *Galatians*, where we finde that both they to whom he wrote (who were *private perſons*) had *run well*, and that he himſelf, who was an *Apoſtle of Chriſt*, had *not run in vain*. Every ſervant of God is obliged to *run the way of his Commandements*, *when* God hath *ſet his heart at liberty*; but the task is doubled upon St. *Paul* as an *Apoſtle* of Chriſt; becauſe his *office* was concerned in it, as well as his *perſon*. And accordingly it is the expreſſion of holy *David*, that the *word of God runneth very ſwiftly*; and both the Prophet *Iſaiah* and this Apoſtle tell us, that the *feet of them that bring the glad tidings of the Goſpel of peace are* very *beautiful*. Nay, ſo *ſwift* are they, and ſo *beautiful*, that what the Pſalmiſt ſpeaks of the *Heavens*, the moſt *beautiful* and *ſwift* of all Gods viſible creatures, is by St. *Paul* applyed to the *Apoſtles*; *their ſound is gone out into all the earth, and their words into the ends of the world*: and St. *Chryſoſtome* ſeemeth to give the priority to St. *Paul* before all the reſt of the Apoſtles in this particular; when he compareth his *courſe* to that of the *Sun*, which (we know) *cometh as a bridegroom out of his Chamber, and rejoyceth as a gyant to run his courſe*: nay, he preferreth it before that of the Sun, for the purity of it, δρόμῳ τῦ ἡλίυ καθαρώτερῳ, and before that of a *Bird* for the *ſwiftneſs*: and when we conſider how much the *light* of the *Goſpel* is to be preferred before the light of the *Sun*, and in how ſhort a time this holy Apoſtle had communicated it to all the world, *from* Jeruſalem *round about to* Illyricum, we ſhall finde more of admiration in the work, then of *Hyperbole* in St. *Chryſoſtomes* expreſſion, though he was a moſt excellent Oratour.

Chap. 5. 7.
Chap. 2. 2.
Pſal. 119. 32.
Pſal. 147. 15.
Iſa. 52. 7.
Rom. 10. 15.
Ubi ſupra.
Pſal. 19. 5.
Rom. 15. 19.

3. And

3. And now I have done with thoſe two acts, which had immediate and particular relation to the *Olympick* games, St. *Pauls fighting* and his *running*. The third and laſt which now follows, doth not (as I told you) import any thing peculiar in it ſelf, and yet it is of very great importance; it denoteth only a ſuper-addition of *conſtancie* and *perſeverance* to both the other, *fighting* and *running*.

I know very well, that ſome expoſitours underſtand the word [*Faith*] in the common and ordinary literal ſenſe, as it ſignifieth the *Chriſtian faith*, or *ſound doctrine*, which this bleſſed Apoſtle kept inviolable, though *Demas* and others *had forſaken him* in the defence of it; and ſome *would not* ſo much as endure to *hear of it*. But yet others (and better interpreters) will not allow this to be the immediate ſignification of the word. For (in my apprehenſion) it is very ſtrange, that this word ſhould be taken in the ordinary *literal ſenſe*, when all the reſt of the context, both before and after it, muſt of neceſſity be interpreted by an *Allegory*. It is true indeed, that if by the word [*Faith*] we underſtand *fidelity*, (as ſometimes it ſignifieth in holy Scripture) it will be very pertinent to this place, even in the *literal ſenſe*, and will alſo perfectly conſiſt with the *Allegory*; ſeeing that the *faith* (or fidelity) of any one that either *fought* or *ran* in the *Olympick* games, obliged him to *conſtancie* and final *perſeverance*; without which there was no hope of getting the victory, or obtaining the *Crown* for which they contended. And that this is the genuine ſenſe of the word in this place, is not only probable by theſe reaſons here alledged, but may be further confirmed

Verſe 10.

Verſe 4.

by the opinion of the moſt and beſt interpreters, both *ancient* and *modern*; and theſe latter again, both of the *Roman* and *Reformed* Churches. If you deſire an inſtance, you may have it in St. *Auguſtine* and *Primaſius* among the Ancients; and among the late writers in *Cornelius a Lapide* and *Calvin*, to ſay nothing of the reſt.

St. Aug. de Gra. & lib. arbit. cap. 7. Primaſ. Cor. a lap. & Calvin. in loc.

And now that we have ſeen the meaning of the word, let us ſee how well the Apoſtle performed the work; and that was in ſuch a way and manner, as became him to do, and will become us to follow him in it. For it was not the black brand of *Hereſie*, which the *Jewes* would have caſt upon him; nor the reproach of a *Babler* under which he ſuffered among the *Athenians*. It was not the *information* of *Ananias* the high Prieſt; nor the *accuſation* of *Tertullus* the Orator: It was not the *conſpiracy* of the confederates at *Jeruſalem*; nor the fury of the zealots at *Lyſtra* or *Epheſus*: It was not the *ſubtilty* of *Elymas the ſorcerer*, nor the *violence* of the Magiſtrates at *Philippi*: It was not the ſplendour of the civil *pomp* in *Agrippa* and *Feſtus*, nor the terrour of the military power in the *Governour of Damaſcus*: It was not any of theſe, nor all theſe, nor any other thing whatſoever, no not the fear of death it ſelf, that could ſtop him in *his courſe*, or divert him from *his fight*, while his life continued. He was conſtant in both till his *mortality put on immortality*, and this life was ſwallowed up of a better. He did not give over the *fight* till ſuch time as he had got the victory; nor ceaſe his *running*, till he had obtained the prize: but he *kept the faith*, till his faith was turned into fruition: he was *faithful* in the *work*, till he received the *wages*: or at leaſt till he had got ſo good aſſu-

Acts 24.14. Acts 17.18. Acts 24.1,2. Acts 23.12. Acts 14.19. & 19.28. Acts 13.10. & 16.22. Acts 25. 23. 2 Cor. 11.32.

rance

rance of them, as he could ſay in full confidence: *Henceforth is laid up for me a Crown of righteouſneſs*, &c.

2. And this would bring me to the ſecond general part of my Text, but only that there ſtill remaineth a ſecond and more peculiar part of my task upon this firſt. I have held you hitherto only with a *Sermon*, I muſt now make it (1.) a *Funeral Sermon* for this Reverend Prelate; and (2.) ſuch a *Sermon* as may be *uſeful* to our ſelves, by ſome brief application, though I hope the former will in part ſupply the latter.

And here I know ſome will expect that I ſhould (as the manner is) give you an account of his whole life, from his cradle to his grave; but therein I muſt be forced to fruſtrate your expectation. Such a thing may be done where the life is but of a few years, and moſt of that life not ſo much a *living* perhaps as a *being* in the world. But in this caſe ſuch a thing cannot be expected with any reaſon, after ſo long an exerciſe of your patience; conſidering of how long continuance his life hath been (an hundred years wanting five) and how much of that time he hath imployed in the eminent and weighty office of a *Biſhop* almoſt 44. years, (in which reſpects I think he hath not left his equal behinde him in *Europe*) but eſpecially conſidering that there is hardly a *day* in thoſe years, nor ſcarce an *houre* in that day, whereof ſome good account may not be given, if I ſhould go about ſuch a thing.

And therefore ſeeing I muſt of neceſſity omit much that might be ſaid in this caſe according to cuſtome, I ſhall confine my diſcourſe to that which cannot be omitted without violating my Text, and prevaricating in a good cauſe. And for the reſt

if

(if God permit) I may have occaſion hereafter to give the world an account in ſome brief narrative of his *Life*.

You have ſeen the copy already in St. *Paul*: I ſhall now endeavour to ſhew you how well it was tranſcribed by this Reverend *Biſhop*, who was as great an admirer of him as I have known, though indeed no man can ſufficiently admire him. It is this Apoſtles exhortation to us all, to be *followers of him, as he was of Chriſt*; and it was the ſpecial care and endeavour of this pious *Biſhop*, to yield obedience to that exhortation: we have already ſeen (as far as my Text led me to it) how well this *Apoſtle* followed Chriſt: it now remains I ſhould ſhew you how well this *Biſhop* followed the Apoſtle in thoſe particulars I have already inſiſted upon.

1 Cor. 11, 1.

And here in the firſt place (if I would allow my ſelf that liberty of wandring from my Text, which too many others aſſume in the contrary cauſe) I could bring my firſt parallel from their offices in the Church, the one an *Apoſtle*, the other a *Biſhop*, and ſhew you (even from St. *Hierome* himſelf, whoſe authority is ſo much urged againſt *Biſhops*) how little difference there is between them; ſeeing (as that Father tells *us*) (a) *Biſhops ſucceed the Apoſtles* in the Church, as a *Son doth his Father* in his inheritance: and conſequently that (b) *Biſhops do* now *ſuſtain the place of the Apoſtles*: or (to come cloſer to my Text) that a (c) *Biſhop is* to us *inſtead of* St. *Paul*.

But this is a ſubject too large for this time, and neither proper for the place, nor ſuitable with the Text and my preſent intention. For it is their *actions* and *ſufferings*, their *fight* and their *courſe*, and not their

(a) S. Hieron. in Pſal. 44. pro patribus tuis nati ſunt tibi filii.] *Fuerunt. O Eccleſia, Apoſtoli patres tui — — Nunc autem quia illi mundo receſſerunt, habes pro his Epiſcopos filios, &c.*

(b) Idem. ep. 54. ad Marcel. *Apud nos Apoſtolorum locum Epiſcopi tenent, &c.*

(c) Idem. Ep. 1. ad Heliodor. *Non eſt facile ſtare loco Pauli, tenere gradum Petri, &c.*

their place or their office which my Text leads me to, to make up the parallel; and even in that I muſt ſtint my diſcourſe from thoſe limits which I firſt intended.

When I firſt obſerved in St. *Pauls fight*, the *ſubſtance* and the *quality* of it; branching the former into his *actions* and *ſufferings*, and the latter into the *juſtneſs* of his cauſe, and *juſtifiableneſs* of the way of managing it; and that again both as an *Apoſtle* and as a *Chriſtian*; my intentions were to have ſhewed you in the parallel, what this Reverend Biſhop *did*, and what he *ſuffered*, both as a *Biſhop* and as a *Chriſtian*; and again, how *good* his cauſe was, the *cauſe of God* and his *Church*; and how *Chriſtianly* it was managed, without running either to the (d) *God of Ekron*, or to (e) *the Witch of Endor*, without (f) *worſhipping the golden image*, or vailing the bonnet to (g) *Baal Berith*, without committing murder in the fear of God, or ſhutting up Churches for the propagation of the Goſpel. And then in the ſecond place, my intention was to have extended the parallel, to his imitation of the Apoſtle in the whole *courſe* of his life, in *running* with him the ſame *race that was ſet before* them both: and then laſt of all, to have ſhewed you how well he *kept the faith* till his laſt gaſp, both in his *fighting* and *running*. And I hope I ſhall ſay ſomething to all theſe particulars, though neither ſo largely nor ſo methodically as I once intended.

(d) 2 Reg. 1. 2.
(e) 1 Sam. 28. 8
(f) Dan. 3. 12.
(g) Jud. 8. 33.

The firſt thing mentioned by the Apoſtle here in my Text, is the *good fight* which he *fought*: and the like (according to the proportion of his ability) was performed by this *Biſhop*.

1. His

1. His whole *life* was a *fight*, even as he was a
Job. 7. 1. *man*, *Militia eſt hominis vita ſuper terram*; but a far greater *fight* as a Chriſtian, becauſe it was not *a-*
Ephes. 6. 12. *gainſt fleſh and blood, but againſt ſpiritual wickedneſs in high places.* The greater the difficulties are againſt which we ſtrive, the greater is the *fight*, and the *victory* the more glorious; and ſo the caſe was with him, conſidered as a *Chriſtian*, and ſo it ſtill is, and ever will be with us. For our enemies in this battel are the *Devil*, the *World* and the *Fleſh*; and all of them compleatly armed, the world with *power*, the fleſh with *treachery*, and the Devil with *ſubtilty*. Yet ſuch hath been the power of Gods grace in this great Champion, that he hath got a clear conqueſt over them all, and left us his good example both for our encouragement and imitation.

2. But theſe enemies being common to others with him, (though ſeldome ſubdued by any ſo well as by him) I ſhall rather divert my diſcourſe to the other branch which I propoſed, and ſhew you what a hot encounter he did undergo in reſpect of his office in the Church as a *Biſhop*; and that both in what he *did* and what he *ſuffered*. And in this God was pleaſed to deal very graciouſly with him, as indeed he did in all other things; for while he had ſtrength, he wanted not opportunities to be *doing* ſomething for the good of the Church; and when that began to decay, God was ſtill graciouſly pleaſed to aſſiſt him with a plentiful meaſure of his grace, to ſuffer patiently *for righteouſneſs ſake.*

In all ages the *office* of a *Biſhop* was enough to engage the perſon that ſuſtained it in a *fight* of *action*: and of late the very *name* of a *Biſhop* was more then enough

enough to engage him in the *fight* of *ſuffering*: I pray God forgive them that occaſioned it. They might have foreſeen at firſt whither it naturally tended, and cannot but now ſee what it hath undoubtedly brought upon themſelves, as well as others; ſince the quarrel was improved againſt all the other offices of Miniſtery in the Church, which at firſt was commenced only againſt the *Biſhops*. Nay, the very Church it ſelf (if we look upon her as a branch of the *Holy Catholick Church* of Chriſt, which we profeſs in our *Creed*) is now at laſt aſſaulted by thoſe that will allow of no Churches, but of their own gathering, which is a thing of more dangerous conſequence then moſt are aware of: I pray God I may be a falſe prophet in this thing, when I tell you my fears, that the end of it (if not timely prevented) is like enough to be confuſion and Atheiſm, which begin already to flow in upon us, or rather to overwhelm us.

How worthily this our Champion hath carried himſelf in this fight, is a thing ſo well known as I ſhall not need to inlarge my diſcourſe upon it. Witneſs thoſe many learned Volumes he hath written againſt all the adverſaries of this poor afflicted Church of ours, of what party ſoever, eſpecially thoſe in the *Roman* Communion. And the manner of his writing brings him very pertinently under the firſt branch of my Text in two ſeveral reſpects. For firſt his cuſtome was to diſarm the enemy (where poſſibly it might be done) and turn their own cannon upon them, by making uſe of their own confeſſions againſt themſelves: and ſecondly, the word *fighting* was in a manner peculiar to him above all other

polemical divines that I have ſeen, in that his arguments which he bringeth to eſtabliſh his own cauſe, are moſt commonly concluded with a *challenge* to his Adverſaries.

While he was thus engaged againſt a puiſſant enemy in the *front*, a peeviſh enemy from an ambuſcado charged him and the reſt of his Reverend Brethren and fellow Champions in the *Rear*. I cannot but ſay he foreſaw him, becauſe it is clear he endeavoured to prevent his deſign in his *Book of the three Innocent Ceremonies*, printed above forty years agoe: but yet I cannot deny, but if all of us had buckled our ſelves more vigorouſly againſt him before the *Cockatrice egge broke out into* ſuch a dangerous *ſerpent*, the other Adverſary had never got half the advantage againſt us which now he hath, by making uſe of theſe as his *Auxiliaries* and Inſtruments. For whatſoever they may outwardly pretend, they cannot better be reſembled to any thing then *Samſons Foxes, tyed by the tails, with fire-brands between them*; though hitherto they look ſeveral wayes, they agree well enough to burn up all the good wheat in this field of our poor afflicted Church.

Jud. 15.4.

How careful this our Champion was to ſuppreſs this Monſter before it was perfectly fledged, will appear by two Excellent *Sermons* of his now in print: the one preached with great applauſe at *Newcaſtle*, (on *Rom.* 13. 1.) before it had got the wing over *Tweed*; and the other with no leſs, ſince that time, in *St. Pauls* Church in *London*: (on 1 *Cor.* 11. 16.) In the former whereof he teacheth the duty of *ſubjects* towards their undoubted *Soveraign*; and in the latter, the duty of *all Chriſtians* towards their

their lawful Superiours in the Church; the want of which two duties hath opened thoſe two great ſluces of *Sedition* and *Schiſme*, which then began to flow in upon us, and ſince that time have almoſt utterly drowned us.

It is the part of a good ſouldier when he findes his firſt deſigne not like to take the effect he deſireth, to have another in *reſerve*; and our Champion was not wanting in this neither: for when the *Pulpit* was ſhut againſt him, he put on a ſtronger reſolution to ſupply that in private with his *Pen*, which he was not ſuffered to perform in publick with his *tongue*. And to this we owe that little Treatiſe of his (though printed without his name) intituled *Confeſſions and Proofs*, &c. which he compiled from the ſuffrages of the moſt learned Proteſtants of forraign *Reformed Churches*, in defence of the ſacred order of *Biſhops*, and which he hath ſince enlarged, and fitted for a ſecond Impreſſion: I wiſh I could ſay the like for two other litle Treatiſes, which were deſigned by him, but not brought to perfection, the one in defence of *Infants Baptiſme*, the other againſt the poyſonous doctrine of the *Antinomians*.

Printed at Oxford. 1644.

His Printed Books are ſo well known to the world, as I need not ſpeak of them; and therefore I have brought theſe inſtances out of his papers, that I may tell you ſomething more then the world knowes of him.

All that I ſhall need to adde is, that while he was engaged in theſe conflicts, he was again alarm'd by a nameleſs Romiſh Adverſary, with a mask of *J. S.* before his face, and the title of *Anti-Mortonus* before his Book; whereunto he had prepared a full

and large Anſwer about a dozen years ago; though ſince that time (by ſome miſadventure or other) I finde thoſe papers have loſt much of their former perfection.

In theſe quarrels was he engaged, and charged thus by ſeveral adverſaries both in the *front* and *rear*, for very many years after his age had exceeded holy *Davids ſpan*; even for a good many years after it was paſt *foureſcore*, when (in the Holy dialect) our *ſtrength is nothing but labour and ſorrow*; inſomuch as (excepting one litle Treatiſe of *Gods providence* in his Meditations upon the viſion of *Ezekiels wheeles*) we may ſay he dyed in the field, though he was not vanquiſhed. *Mori potuit, ſuccumbere non potuit.* That ſaying of *Veſpaſian* [*oportet imperatorem ſtantem mori*] may very properly be accommodated to this our Champion, who *fought a good fight* and *kept the faith* till he had *finiſhed his courſe* here upon Earth.

Pſal. 39. 6.

Pſal. 90. 10.

Sueton. & Xiphilin. in Veſpaſ.

All this while I have inſtanced only in thoſe conflicts which he undertook in matters of *Doctrine*; but to make up a compleat Chriſtian ſouldier, there will be requiſite ſome *perfection of manners*, as well as *integrity of faith*; but much more to make up a good *Biſhop*. And this appeared in him very conſpicuouſly through the whole *courſe* of his *life*, and will bring in the ſecond Act of St. *Paul* mentioned here in my Text.

2. *I have finiſhed my courſe*: upon which words I might have juſt occaſion to ſpeak of the whole *courſe* of his *life*, during the whole time of his pilgrimage here upon earth, but only that it is a task much too large either for my time or your patience.

It might perhaps be ſome ſatisfaction to your *curioſity*,

curioſity, but little advantage to your *edification*, to tell you either the place of his *birth*, or of his *education*, or of his ſeveral *offices and dignities* in the Church: but to tell you how much he adorned the place of his *birth*, and how much he profited under thoſe from whom he had his *education*, and how well he diſcharged himſelf in thoſe ſeveral *places and offices* he ſuſtained in the Church, this may and will be much more uſeful to us.

And theſe three have ſuch immediate dependence one upon another, that I need but ſpeak of one of them for all. For the good *diſcharge of his offices* in the Church declareth how much he profited by his good *education*, and both of theſe together will make a new addition of honour to the place of his *Birth*, (the City of YORK) though that hath been very famous for many generations.

I do not now ſpeak of his great *learning*, whereof I have given you ſo many inſtances already, but of his ſingular *piety* and exquiſite carriage in matters of *Morality*, which he expreſſed in a *grave*, *virtuous* and *Chriſtian* converſation, attended with much ſweetneſs and affability all his life long. And in this he was ſo eminent, that none of his greateſt Adverſaries (and many great ones he hath had) could ever affix any reproach upon him for any defect in this particular; though their eyes were ſharp enough to pry into his actions, and their mouthes wide enough to cenſure them, if it had been in the power of malice to have done it.

To ſay he had no failings, were to deny he was a man: and I knew him ſo well, as I could expect but ſmall thanks from him if he were alive, if I ſhould

ſhould deifie him now he is dead; nor could I hope to finde credence from you in what I ſay of him, if I ſhould ſpeak any thing that might juſtly be interpreted a flattering of his memory. But however this I dare boldly ſay of him, that no man I ever knew was more excuſable in his failings then he was. For if we reduce them to their true original, it will prove to be, that he was ſo clear and upright in his own *conſcience* as to think every man truly *conſcientious* that pretended to be ſo: he was ſo real a *Chriſtian* himſelf, as made him unwilling to believe there was ſuch a thing as an *Hypocrite* in the world.

When I have ſaid this I have prevented all that *calumny* it ſelf can object againſt him: and that will cut off much that would otherwiſe be neceſſary to have ſpoken of him. For this one rub being removed, the whole courſe of his life was ſo ſmooth in a *godly*, *righteous*, and *ſober* converſation, as will render him truly one of St. *Pauls* Diſciples; and *ſucceſſour* in *virtue* as well in *office* to *Titus* the *firſt Biſhop of Crete*; whom this great Apoſtle inſtructeth to *live ſoberly, righteouſly and godly in this preſent world*: 1. *Soberly*, in reſpect of *himſelf*: 2. *Righteouſly*, towards all men; and 3. *Godly*, in relation to God Almighty. This was the holy Apoſtles precept, and this was the Reverend Biſhops practiſe; I mean the *Biſhop* of *DURESME*, as well as the *Biſhop* of *CRETE*.

Tit. 2. 12.

1. He lived *ſoberly*, in reſpect of *himſelf*. His *meat* was neither much nor delicate, his *drink* neither ſtrong nor plentiful; and never between meals, till infirmities of age made it neceſſary for him. And as for his *cloathes* they were alwayes as mean, as were worn

worn by any man of his rank and quality whatſoever; and he ſeldome had any change, for when he made any new, he uſually gave the old ones away.

In all theſe he was ſo far from the leaſt degree of curioſitie, even then when he ſeemed to repreſent the perſon of *Moſes*, as well as *Aaron*, when his *Eccleſiaſticall* office was attended with a kind of *Temporal* principality; that he never troubled his thoughts either with *what he ſhould eat, or drink, or wherewith he ſhould be clothed*, nor knew what it would be, till ſuch time as his ſervants had provided it for him: and then that which was courſeſt was moſt welcome to himſelf, though his hoſpitable table abounded with all manner of varieties, when the qualitie of the perſons he entertained did require it. S. Mat. 6. 32.

His ordinary ſaying was that the beſt *Rule* for diet was to obſerve *none at all*: but yet the moſt ordinary courſe which he uſed, was to eat but once a day. He lived a very great number of years, and very few ever husbanded their time better, for he was never idle with his good will: ſo that if a man may be ſaid to *fulfil a long time*, that improves his time well though he die young: how long may we ſay did he live that numbred ſo many years, and miſpent ſo little time as he did? He was often up at his devotion and ſtudy before four a clock, even after he had lived above *fourſcore* years; and yet very ſeldome went to bed till after ten, and then had alwayes a ſervant to read ſome Book to him, till ſuch time as ſleep did ſurprize him: and ſo had he alwayes when he travelled in his Coach, that his journey might not be too great a hinderance to his ſtudy. Wiſd. 4. 13.

2. He lived *Righteouſly* towards all men, without

out doing the leaſt wrong to any, even then when the advantages he had to do it, added much force to the ſtrength of the Temptation; when his extraordinary power in *Temporal* as well as *Eccleſiaſtical* affairs within the *County palatine* of DURESME, might have afforded him very many opportunities to be partial to ſome, and oppreſs others. I have often heard him ſpeak it with much thankfulneſs to God that he could ſay with *Samuel* in the integritie of his heart; *Whoſe Oxe have I taken? Or whoſe Aſſe have I taken? Or whom have I defrauded? Whom have I oppreſſed? Or of whoſe hand have I received a bribe to blinde mine eyes therewith?*

1 Sam. 12. 3.

And in this we may the more eaſily believe him, when we conſider his great *equitie* and *liberality*: for *equitie* is *correctio juris legitimi*, a ſelf denial in his own right, and *liberality* is the giving away his own eſtate. The former he practiſed ordinarily in *Wardſhips*, *Wracks*, and *Deodands*, and upon ſeveral other occaſions: rather then any man ſhould think himſelf aggrieved by him, he would be the loſer himſelf: he never was *Plaintiffe* in any Law ſuit but once, and then let the Action fall when he ſaw the Declaration drawn up ſo far above the truth. And then again for his *liberalitie* (which implieth his *righteous dealing à fortiore*, and will *make* it *as clear as the light*, without all diſpute) it was ſo great, as he never cared for money, but to give away, or do ſome other good with it, as all thoſe that knew him can abundantly teſtifie.

Pſal. 37. 6.

3. He *lived Godly in this preſent world.* His converſation was ſuch for piety and devotion, as well became a *Chriſtian* and a *Biſhop*: his *faſting*, his *Prayers*,

ers, his *Alms* and other exerciſes of *Godlineſs* were both frequent and affectionate. He would often forgoe, or at leſt much moderate, that one meal a day, which he ordinarily allowed himſelf: he would often denie himſelf ſome part of that pittance of time which ſhould have been for his ſleep, to riſe up out of his bed and ſpend in *Prayer*, as I have heard from thoſe that attended him in his Chamber. And as for his *Alms-giving* while he was ſuffered to enjoy his Eſtate he had his *Beads-men* in *Livery* at a conſtant Table, beſide what he gave away at his Gate, and upon other occaſions. Nay, ſo conſtant was he in this duty, even then when he had hardly ſo much left as to afford bread for his own mouth, that he had alwayes a certain number of poor impotent perſons in conſtant penſion, that came weekly to him for a plentiful allowance when he was not able himſelf to goe among them to give it: and this will be abundantly teſtified by the *Poor* in all places where (of late) he hath lived.

And then for his ſeverity to himſelf, by way of outward *Mortification*, it was ſo great (though much concealed) as few of his Adverſaries (even thoſe that pretend to make it their work) will be found to go beyond him. It will hardly finde a parellel in this nice and delicate age wherein we live, that a perſon who had lived ſo many years in ſuch great plenty and honour as he did, ſhould lie upon his *ſtraw-bed*, even then when he was above *fourſcore years* of age; and would not be perſwaded from it till *Cramps* and other infirmities compell'd him to it.

In this alſo he was a true diſciple of St. *Paul*, who had taught him by precept to *endure hardneſs as a* 2 Tim. 2. 3.

good ſouldier of Jeſus Chriſt; and by his own example,
1 Cor. 9. ult. ὑπωπιάζειν τὸ σῶμα, *to keep under his body, and bring it into ſubjection, leſt when he had preached to others, himſelf ſhould become a reprobate.* So that hence you may clearly ſee how true a Diſciple of this great *Apoſtle* this Reverend perſon hath been in all his *actions*, both as a *Chriſtian* and as a *Biſhop*.

2. And I could ſhew you the like of his *ſufferings*, if the work were not too hazardous as well as too great for this time. For *Action* and *Paſſion* are *Relative* terms; the one cannot be truly underſtood without reflecting upon the other: and therefore I muſt forbear to ſpeak of his *Chriſtian ſufferings*, that I may the better conceal the *unchriſtian doings* of them that brought thoſe *ſufferings* upon him.

All that I ſhall ſay in this particular is this, (wherein I cannot wrong his *Reverend brethren* ſo much as ſingle him altogether from them) that
Apoc. 12. 10. when the *Accuſer of the Brethren* had got a permiſſion to vent his whole malice in Calumniating the *Biſhops* of this poor afflicted Church, he could not lay any *perſonal fault* to the charge of any one of them: all that he could object againſt them, was either their *office* as *Biſhops*, or that wherewith he deluded the giddy multitude to think was a failing in the exerciſe of that office, though now it is evident to moſt men that will be content to lay aſide their groundleſs jealouſies, that it was a timely foreſight of that miſchief (and a providential care to ſuppreſs it) which we now ſee when it is too late hath almoſt utterly ruined this once flouriſhing Church.

But as for this Reverend *Biſhop* in particular, there was never any thing laid to his charge by thoſe that brought

brought his *ſufferings* upon him, but only that he was a *Biſhop*. And whatſoever he ſuffered upon that account (he well knew) was not *for evil doing*, but *for conſcience towards God*, and conſequently *for righteouſneſs ſake*; which made him with St. *Paul*, *rejoyce in his ſufferings*, even then when he ſuffered the loſs of his *eſtate* and *liberty*, and which he valued much more, the loſs of the free exerciſe of his function in the Church; in a word, *the loſs of all things*, his *life* only excepted: and for that he eſcaped very narrowly too, in one of thoſe —— I know not what to call *them*, which (contrary to common ſenſe) were voted no *Tumults*. But the beſt was he valued it not in ſo good a cauſe as this was; for he was wont alwayes to ſweeten all his ſufferings to himſelf with *bleſſing God*, that *no man could take from him either his Mortality or Immortality*.

1 S. Pet. 3. 17. —2. 19. 2 S. Mat. 5. 10. Col. 1. 24. Phil. 3. 8.

3. And let this ſuffice (though much more would be requiſite) to have ſpoken both of his *fight* and of his *courſe*, whereof the one is now *fought* and the other *finiſhed*; and yet (bleſſed be God for it) he hath *kept the Faith in both*, which was the third and crowning act in St. *Paul*, wherein he was ſo carefully imitated by this Reverend Prelate, who was *faithful to God* both in his duty as a *Chriſtian*, and in his office as a *Biſhop* till the very laſt gaſp; and gave a full teſtimony of both by his actions, while he had ſtrength and power to expreſs either.

1. Witneſs his late *Ordinations* of *Prieſts* and *Deacons* here among you, whereof ſome here preſent received the benefit, and many more can give the teſtimony: and wherein he was ſo exceeding careful, when he durſt not truſt either his *eyes* or his

memory, that he gave the words of *benediction*, as they were read unto him by ſome of thoſe that aſſiſted him in thoſe ſolemn offices.

2. Witneſs alſo his great care and earneſt prayers (of which likewiſe there be ſeveral witneſſes here preſent) that the ſacred *order and ſucceſſion of Biſhops* might never fail in this poor afflicted and diſtreſſed Church.

3. Witneſs likewiſe his very great and high eſteem of the ſacred *Liturgy* of the *Church* of *England*, which I may juſtly ſay attended him to his very grave, and did not expire with his breath. For I had an expreſs and particular command from him, not to omit, nor ſo much as tranſpoſe, (as he had obſerved too frequently to be done by others) the reading of the Leſſon (taken out of 1 *Cor.* 15.) which the Church hath preſcribed to be read at the *Grave:* and which being read there, while the mouth of the grave is open upon thoſe that hear it, and while ſuch a ſpectacle of mortality is before their eyes, (he ſaid) could not but have a greater influence upon their ſouls, then any Funeral Sermon he had ever heard preached.

4. Witneſs moreover his exceeding great *fervour and devotion in prayer*, whereunto he ſeldome anſwered with a ſingle [*Amen*;] and at which duty he never kneeled upon a Quſhion (I think) in all his life, nor ever prayed but upon his knees, till he was confined to his death-bed: and even then, would never lie with his Cap on his head, if he either prayed himſelf or any other prayed by him, while he had ſtrength to pull it off with his own hands.

5. Witneſs (laſtly) that great *conſolation* and *devotion* which he had and uſed, in partaking the comforts

comforts of the Church to prepare him for his long journey. I ſpeak not only in reſpect of the *Holy Euchariſt* it ſelf, as his *viaticum*; but alſo of thoſe preparatives which he uſed before it, in the preſence of many who are now here preſent, as to the Profeſſion of his *Faith*, the ſtirring up of his *hope*, and the exerciſe (1.) of his *charity* in forgiving all that ever had done him any wrong; (2.) of his *humility* in deſiring all men to forgive him, though he could not remember he had wronged any: (3.) and laſt of all of his *repentance*, wherein he was ſo exact and punctual, as not to neglect that great benefit and comfort, which every truly pious and humble ſoul doth reap from the *Keyes of the Church*, in the Miniſtery of *abſolution* duly performed, which he both deſired and received. And when he had been partaker of theſe comforts himſelf, he made all thoſe that aſſiſted him in them, partakers of his *Bleſſing* upon them, and *prayers* for them.

It is an infallible ſign the ſoil is good, when the *ſeed* that is *ſown* doth not only *forthwith ſpring up*, as that did which *fell upon ſtony places*, but alſo *bringeth forth fruit with patience in an honeſt and good heart*, as that did which *fell upon the good ground*, and as the caſe was here. For he did not only *receive the ſeed with joy* for the preſent, but retained it with much *comfort* in the time of his greateſt *temptation*, even to the very laſt gaſp which was two dayes after. For while he was able to ſpeak, he teſtified the *fruit* of it by his *words*, and acknowledged his thankfulneſs to God for it, and the *unworthy* inſtrument that reached it to him, and to all that any way aſſiſted him in it: and even after his ſpeech failed him, he ſignified with

S. Mat. 13. 5.

S. Luke 8. 15.

with his *hand* his assent to what was spoken to him, or prayed for him: and I doubt not but his *Devotion*, as well as his *Understanding*, continued as long as his breath, though neither his tongue nor hand could (at last) express it.

I need not insist any longer upon these passages at his death, though they be very excellent and remarkable, because many here present were eye-witnesses of them. I have been thus particular for their sakes, who had not the happiness to be then with him, that they may learn, by so good an example, what it is to *have a soul within them*, and a *God above them*: and with what care and courage they ought both to *fight* and to *run*, and with what constancy to *continue* in both, till they also obtain that *Crown of righteousness*, which *henceforth is laid up for him* in the Kingdome of Heaven.

3. And that we may all of us be *followers of him* in these duties as he was of St. *Paul*, and both of *Christ*, I beseech you suffer one word of *Exhortation*, by way of *Application to our selves*, (which was the third and last way wherein I proposed to handle my Text) and then I shall dismiss you.

And in this I shall keep my self so close to my undertakings, as not to use any other motives to you, then what St. *Paul* useth to his Disciple *Timothy* for the imbracing of this doctrine, in the words immediately before my Text: *I am ready to be offered, and the time of my departure is at hand.* For (1.) if this was so powerful an argument to perswade *Timothy* to be *watchful in all things*, to *endure afflictions*, and to *fulfil his Ministrie*: and again (2.) if it was so strong a motive wherewith to forewarn the *people* to walk warily

Verse 6.

Verse 5.

ly

ly in thoſe approaching evil times, wherein men *will not endure ſound doctrine, but after their own luſts heap to themſelves teachers, having itching ears*: Then ſurely it cannot but have ſome influence upon every one of us, (whether *Lay or Clergie*) that hath any care or ſenſe of his ſoul and eternal ſalvation, ſo as to work in us a ſincere endeavour to perform thoſe duties which are here required of us reſpectively by this great *Apoſtle*; when we ſeriouſly lay to heart, that not only St. *Paul*, but this Reverend *Biſhop* alſo, are not only *ready to be offered*, but are offered already; and that *the time* of their *departure is* not only *at hand*, but actually paſt, now when we are already fallen into thoſe *perillous times*, which the *Apoſtle* in this place did only foreſee at a diſtance. Verſe 3.

Give me leave (I beſeech you) yet a little more diſtinctly to apply my motives ſeverally to the *Lay* and *Clergie* here preſent. And firſt for you (my Reverend Brethren of the *Clergie*,) let me deſire you to mark well the *force* of the *Apoſtles argument* to his Deſciple *Timothy*: *I am ready to be offered, and the time of my departure is at hand*, ſo that hereafter thou canſt not have either my *counſel, direction* or *aſſiſtance*; and therefore do *thou watch in all things*, &c. which is as if he ſhould have ſaid, the duty which hitherto hath been required from us both, will hereafter lye wholly upon thee alone to perform; and therefore be thou the more careful to uſe double diligence in the performance of it. Let us (of the *Clergie*) I ſay, but take the *Apoſtles* argument in this ſenſe, and ſeriouſly lay it to heart; and then without all doubt it will pinch us to the quick, when we conſider how great a blow it was to a *tottering Church*, to have ſo great

great a *pillar* removed from it, as this learned and laborious *Biſhop* was. Certainly now is the time, and this the occaſion (if ever) when we muſt *watch in all things*, and pray unto Almighty God for his *grace* to enable us to *fulfil our Miniſterie*, and his ſtrength to fit us for *enduring afflictions*. And more particularly to *lift up our prayers for the remnant that is left*. And to be inſtant with God, that he would *call to remembrance his tender mercies*, and ſtill continue to this poor afflicted Church *his loving kindneſs which hath been ever of old*: and that he would *be favourable and gracious unto* Sion, *and build up the walls of* Jeruſalem; that it may be no longer an habitation for *Ziim and Iim*, *Owles and Satyrs*, birds of darkneſs, and beaſts of filthineſs, and other monſtrous creatures of prey and rapine: but that *men may dwell there and have it in poſſeſſion*, even the men that *he hath choſen to come near unto him*: that *peace* may once again be reſtored and ſetled *within her walls*, *and plenteouſneſs within her places*; and that his *Prieſts may be clothed with righteouſneſs*, and *his Saints ſing with joyfulneſs*. And I hope there is none here preſent either ſo negligent of his own Soul, or ſo careleſs of the ſalvation of others that will not heartily ſay *Amen* to this prayer.

Iſa.37.4. Pſal.25.5. Pſal.51.18. Iſa.13.21. Pſal.69.36. Numb.16.5. Pſal.122.7. Pſal.132.9.

2. And then again (Right honourable, and the reſt my dearly beloved brethren of the *Layty*) let me apply my diſcourſe in one word unto you, and beſeech you alſo to mark well the force of St. *Pauls* argument to *Timothy* in theſe words: *I am ready to be offered* my ſelf, and yet *the time will come when they will not endure ſound doctrine*, &c. And therefore as it is neceſſary I ſhould give thee a ſolemn *charge*, *before*

Verſe 1, 2.

God

God and the Lord Jeſus Chriſt, to *preach the word*, and *to be inſtant in ſeaſon*, and *out of ſeaſon*; ſo is it ſeaſonable I ſhould give it thee now when *the time of my departure is at hand*; that as the *weight* of the *charge* preſſeth *thee*, ſo the *ſeaſonableneſs* of it may have the better influence upon the *people* to whom thou art ſent. As if he ſhould have ſaid: though the duty be great which the people are to learn from thee, yet it will be the more willingly liſtened unto, if thou doeſt tell them *I left it in charge with thee* at this very inſtant when the *time of my departure is at hand*, ſeeing the words of a dying man are ſo ſtrong and powerful. Let them therefore know, that this is my laſt exhortation to them; and then they will the more eaſily ſuppoſe me as preſent with them, whenſoever this doctrine is preached unto them.

And if we look upon the *Apoſtles* argument under this conſideration, I have ſtill one parallel behind between him and this Reverend *Biſhop*, which is fetcht not only from the words of a *Dying man*, but even of a *dead man*: and if the *Rich mans Logick* was good, when he deſired *Father Abraham* to *ſend Lazarus to his Fathers houſe*, to *preach to his five brethren*; becauſe if *one* ſhould *come unto them from the dead*, *they would repent*; I cannot but hope that what I have yet to ſay in the perſon of this dead Prelate, will have ſo much influence upon you all (eſpecially of the *Laity*) as not to return without ſome fruit. St. Luke 16. 27,28,30.

I confeſs I have done with my own *Sermon*, (it is more then time I ſhould) but I have ſtill another to preach to you from this Reverend *Biſhop*; and in this I can eaſily preſume upon your patience, though I have almoſt wearied it already. When I call this a

Sermon which now I am to deliver, I ſpeak not without my warrant. For when St. *Gregory* preached his *Forty Sermons upon the Goſpels*, he penned them all, but read no more of them himſelf then *eighteen*, by reaſon of ſome bodily *infirmities*: the reſt were read by his ſub-Deacon or *Notarie*; and yet all of them were then received, and ever ſince eſteemed and reputed as St. *Gregories Sermons*: and in this ſenſe it is that I call that which now remaineth the *Biſhop of* *DURESMES Sermon*, though I read it to you. It is indeed the moſt ſolemn and elaborate *Sermon* he ever made, being a *profeſſion* or *Declaration of his Faith*, with ſome wholſome inſtructions and directions to all good *Chriſtians* within the *Church* of *England*, though it be more particularly directed to thoſe within his own Dioceſs. By the time you have heard it, you will finde it to be a rich ſupply for many things, which otherwiſe I could not have omitted to ſpeak concerning him. It is a thing he did with much *deliberation*, and not without ſome *conſultation* with ſome of his Reverend Brethren and others, as to the form and manner of it, and when it was fitted exactly according to his own thoughts and deſire, he ſolemnly *publiſhed*, *ſigned* and *ſealed* it, in the preſence of five witneſſes, and annexed it as a *Codicil* to his *will*; and (a) *afterward*, when the ſhrinking of his ſmall eſtate compelled him to alter his *will* to what it is now at his death, he declared this to be (b) *a part of it*, (which before was only a *Codicil*,) in the preſence of (c) *other witneſſes*: ſo

St. Greg. prolog. in lib. 40 Homil. in Evangel. *quarundam quidem dictata expoſitio aſſiſtenti plebi eſt per Notarium recitata; quarundam vero explanationem coram populo ipſe locutus ſum.* Idem Hom. 21. in princip. *Multis vobis lectionibus—per dictatum loqui conſuevi, ſed quia laſſeſcente ſtomacho, ea quæ dictaveram legere ipſe non poſſum*, &c.

(a) Febr. 26. 1658.

(b) The firſt clauſe in his *Will*, after the commending of his ſoul to God, and his body to the Earth, is Item, *I will that this profeſſion of my Faith, Approbation of the Diſcipline of the Church of Chriſt by Biſhops, and Vindication of my own innocency hereunto annexed, be eſteemed and accounted part of this my laſt Will and Teſtament.*

(c) Tho. Barwell, Tho. King, and Rob. Gray.

that

that upon second thoughts it was not only owned by him, but also ratified and confirmed more solemnly then before. It followeth in these words.

1. IN the first ages (a) of the Church, it was a very excellent custome, that whensoever any was Consecrated *Bishop* of any *Patriarchal* or chief see, he should by an *Encyclical Epistle* give an account of his Faith to his Brethren of the same order and dignity, for the better strengthening of that *Catholick Communion*, which the Bishops and Churches then had, and still should preserve among themselves. And this (by the way) was an homage as well payed (b) as received by the *Bishops of Rome* in those times, which is a sufficient evidence of a *Coordination*, but could never have consisted with their now challenged *Monarchy* in the Church.

(a) *Antiqua quadam observantia, imo Apostolica traditio in Ecclesiis diu obtinuit*, &c. Concil. Nicen. 2. Act. 3. Bin. Tom. 3. p. 318.

Morton's Will was proved at York immediately after 1660 & this document is in it. JR.

(b) *Hoc enim praestitit* St. Greg. magnus, lib. 1. Ep. 24. *idque secundum priscum praedecessorum suorum morem*: teste Johanne Diacono, in vita ejus l. 2. c. 3.

2. And though the reason be different, the design is no less necessary in this last and worst age of the Church for all Bishops whomsoever to leave some Testimony of their *Faith* to the world, when it shall please God to take them out of it; that so neither their *Names* may be traduced after

their death, nor any weak Brother misled, by fathering any false opinions upon them, whereof they were no way guilty.

3. And this I think will be as *necessary* for me to perform as any other of my order in some respects, though not so necessary in some other; which is the cause both why I leave this short account of my self to the world, and why it is no larger.

4. For though I have sufficiently declared my self to the world, both by my life and labours, to be a *true Orthodox and sincere Christian and Protestant*, according to the *Doctrine and Discipline* of the *Primitive Church*, professed also and practised in the *Church of England*, (seeing I have been a *writer* above fifty years and have passed through all the orders of the Church, *Deacon*, *Priest* and *Bishop*: and have been *Rector* of three Churches, *Prebendary* in one, *Dean* of two, and *Bishop* of three Dioceses successively) yet I cannot think my self secure from the malignancy of false and virulent tongues and pens after my Death, more then I have been in my life: and the rather because I have sustained the heavy

Office

Office of a *Biſhop* ſo many years in the Church (which ſome perverſe people make criminal in it ſelf) and have by my writings diſcharged a good Conſcience in aſſerting the *truth* againſt the oppoſites on both ſides; for which the *Father of Lies* will not be wanting to ſtir up enemies againſt me.

5. I do therefore here ſolemnly *profeſs* in the preſence of Almighty God, that by his grace preventing and aſſiſting me, I have alwayes *lived*, and purpoſe to *die* in the *true Catholick Faith* wherein I was Baptized: firmly believing all the *Canonical Scripture* of the old and New Teſtament, and fully aſſenting to every *Article* of all thoſe three *Creeds*, (commonly called the *Apoſtles Creed*, the *Nicen* or *Conſtantinopolitan Creed*, and the *Athanaſian Creed*) which in the ancient Church were accounted the Adequate Rules of *Faith*, and have accordingly been received, as ſuch, by the Church of *England*.

6. As for *Counſels*, that are *free* and *general*, conſiſting of competent perſons lawfully ſummoned, and proceeding according

ing to the word of God, (Such as were the foure firſt, *viz.* thoſe of *Nice*, *Conſtantinople*, *Epheſus* and *Chalcedon*) I do reverence them as the *Supream Tribunals* of the Church of Chriſt upon *earth*, for judging of *Hereſies*, and compoſing differences in the *Church*. And as I utterly condemn all *Hereſies* that have been condemned by any of them, ſo I heartily wiſh that all the *preſent differences* in the Church of God might be determined by ſuch a *free general Counſel* as any of thoſe foure were already mentioned.

7. The compoſers of thoſe ancient differences in the Church were *Biſhops*, (as it cannot be denied) concerning which *order*, I profeſs to believe, that t was inſtituted by the *Apoſtles*, who were infallibly inſpired by the *Holy Ghoſt*, and approved by Chriſt in the *Revelation of* St. *John*; and conſequently to be of *Divine inſtitution*, as I have made it evident by a little *Treatiſe* already printed, and could ſtill further manifeſt it by ſome papers not yet committed to the Preſs. And I had never ſuſtained the burthen of that Office

above

above 40. years in the Church, if this had not been alwayes my judgment concerning *Biſhops*. I pray God reſtore them again to thoſe poor afflicted parts of his Church where either the Office or the Exerciſe of it is wanting.

8. That the *Biſhop* of *Rome* hath any more power over *Biſhops* then other *Primates* and *Patriarcks* have in their ſeveral Sees reſpectively, is a thing which I have often and largely diſproved in my writings. All that the *Ancient Church* did allow him was a *priority of order*, but no ſupreamacie of Monarchical power. And I heartily wiſh that this, and all other differences now on foot between us and the Church of *Rome*, might be decided by the *doctrine* and *practice* of the *Church* for the *firſt five hundred years* after Chriſt, for that hath been my deſign in all my writings.

9. If I had not believed upon ſufficient evidence, that the *ſucceſſion* of *Biſhops* in the *Church* of *England* had been legally derived from the *Apoſtles*, I had never entred into that high calling, much leſs continued in it thus long. And therefore I muſt here

here expreſly vindicate my ſelf from a moſt notorious *untruth* which is caſt upon me by a late *Romiſh writer*, That I ſhould publickly, in the *Houſe of Peers*, the beginning of the laſt *Parliament*, aſſent to that abominable fiction which ſome *Romaniſts* have deviſed concerning the Conſecrating *Matthew Parker* at the *Nags-head Tavern* to be *Arch-Biſhop* of *Canterbury*: for I do here ſolemnly profeſs, I have alwayes believed that Fable to proceed from the *Father of lyes*, as the publick Records ſtill extant do evidently teſtifie. Nor do I remember that ever I heard it mentioned in that or any other *Parliament* that ever I ſate in.

10. As for our *Brethren* the *Proteſtants* of forraign *reformed Churches*, the moſt learned and judicious of themſelves have bewailed their miſerie for want of *Biſhops*. And therefore God forbid I ſhould be ſo uncharitable as to cenſure them for *No-Churches*, for that which is their *Infelicity*, not their *fault*. But as for our *perverſe Proteſtants* at home, I cannot ſay the ſame of them, ſeeing they impiouſly reject that which the other piouſly deſire. And therefore

therefore I cannot flatter thoſe in this Church who have received their *Ordination* only from *meer Presbyters*, ſo far as to think them lawfully Ordained. S. *Hieron* himſelf reſerved to the *Biſhop* the power of *Ordination.*

Quid enim facit excepta ordinatione Epiſcopus, quod Presbyter non facit. S. Hieron, Ep. ad Euagr.

11. Seeing therefore I have been, (as I hear,) ſo far miſunderſtood by ſome among us, as to be thought to approve of their *Ordination* by *meer Presbyters*, becauſe I once ſaid, it might be vallid in caſe of *Neceſſity*: I do here profeſs my meaning to be. That I never thought there was any ſuch *Neceſſity* in the Church of *England* as to warrant it, where (bleſſed be God for it,) there be ſo many *Biſhops* ſtill ſurviving: And therefore I deſier them, not to miſtake my meaning in that ſaying.

12. Whereſoever there is a *formed Church*, there muſt of neceſſity be ſome *ſet form of Gods worſhip*; Otherwiſe it will quickly fall in peices, as wofull experience hath taught us. And of all *formes* of Gods worſhip in the whole Church of Chriſt, none in my judgement did ever exceed

the *Leiturgy* of the *Church* of *England*, both for *decency edification* and *devotion*, in all the ſeverall offices of it. If the *Aſſemblers* themſelves that firſt laid it aſide, could have found any faults in it, their modeſty was not ſo great, (if we may judge of it by their other actions,) as to have concealed them from the world.

13. Having thus far prevented the *uncharitableneſs* of others againſt my ſelf, I do here from my heart proteſt my unfained *charity* to all the world: and more particularly both towards thoſe *Papiſts* and *perverſe proteſtants* whom I have ſo much endeavovred to undeceive, both by my *Sermons*, *conferences* and *writings*. It was only their *errors* whereat I was offended: I have alwayes loved and pittied their *perſons*, and prayed and laboured for the right informing of their *minds*, and the eternall ſalvation of their *ſoules*.

14. But yet my *common charity* to them muſt not ſuperſede my more *particular love and obligation* which I have to thoſe truly humble and meek ſoules in the *Church of England*, (and more eſpecially in my own

Dioceſs

Dioceſs of *Dureſme*,) who ſtill ſtand firm upon the foundation of a *ſound faith*, and continue obedient to the *doctrine* of *Gods word* and *diſcipline of his Church*, without wavering either to the right hand or to the left.

15. And my earneſt exhortation to them is, that they would ſtill continue their former affections, (notwithſtanding all temptations to the contrary,) both to the *doctrin*, *diſciplin*, *government*, and *form of worſhip* of this poor afflicted Church: Which if I did not believe to be the ſecureſt way for the ſalvation of their ſoules, I had not ventured my own upon the ſame bottom.

16. This is the onely *Legacy* I now can, and the beſt I ever could leave them, beſide my *prayers*: Wherein I commend them all to the *bleſſing* of *almighty God*, and to the glory of his ſaving grace in *Chriſt Jeſus*.

I have appointed two Copies of this my Legacy *or* Declaration, *to be written: The one whereof I do hereby order to*

be annexed as a Codicill *to my will, and the other to be delivered into the hand of my beloved Chaplain,* Mr. John Barwick *to be publiſhed in print after my death Both of which I have ſigned, ſealed, publiſhed, and declared this* 15. *day of* Aprill, *in the year of our Lord,* 1658.

In the preſence of Tho Dureſme.

Thomas Saunders *Junior.*
John Barwick *Cler.*
Joſeph Draper *Cler.*
R. Gray.
Evan Davies.

And now you have had *His Sermon* as well as mine; and may ſee by it he hath not ended his *fight*, though he hath ended his *life*: For by this he hath ſet a *guard* upon his *memory*, after his *body* is in the *grave*. I might in this thing fitly compare
Heb. 11, 4. him to *Abel* before the *flood*, who *being dead yet*
Jud. 16, 30. *ſpeaketh*; Or to *Samſon* under the *Law*. Who *ſlew more at his death then in his life*; but only that I have made choyce of St. *Paul* for the pattern, now under the *Goſpell*. It is the Goſpell rule *not to kill*,
S. Luke, 9. 56. *but to ſave*; With St. *Paul*, to build up the Church

of

of *lively ſtones*, (the ſoules of men,) and not with *Sampſon* to *pull down the houſe* upon our ſelves and others. To this it was that St. *Paul* engaged in all his *fights*, both in what he *did* and what he *ſuffered*; and in this it was, that he was looked upon as a pattern and preſedent by this reverend *Biſhop*. How many thouſand ſoules the *Apoſtle* hath gained even ſince his death, is known only to God: And ſo is it alſo how many may ſtill be brought in by this crowning act of this deceaſed *Biſhop*.

They have each done his part, in their ſeverall rank and degree, according to the proportion of their abilities; And God in mercy will (I hope) ſupply the reſt both to them and us. They have ſeverally *fought a good fight*, they have *finiſhed their courſe*, they have *kept the faith*: and *henceforth is laid up for* each of *them a crown of righteouſneſs*: and ſo there will be for *us* alſo, if we follow their good example. For it is no peculiar reward to them or any other in particular; *The Lord, the rigteous judge* ἀποδώσει *will give*, (or render) *it, not only to them, but* (as it followes in my Text,) *to all thoſe that love his appearing*.

To him therefore with the Father, *and the* Holy Ghoſt, *three perſons and one God, let us render,* (*as is due,*) *all glory, honor, prayſe, power, thankesgiving and adoration, this day, and from henceforth for ever more,* Amen, Amen, Amen.

A

SUMMARIE ACCOUNT

OF THE

HOLY LIFE

AND

HAPPY DEATH

Of the Right Reverend Father in God

THOMAS

LATE LORD

BISHOP of DURESEME.

Added as a ſupplement to the Sermon preached at his Funerall.
By the ſame Author.

Eccleſ. 7, 1.

A good name is better then precious Ointment, and the day of Death, then the day of ones Birth.

Claudian.

Antiquos Evolve duces, aſſurſce futuræ
Militiæ. —

LONDON.

Printed for *R. Royſton*, at the *Angel* in *Ivy-lane*, 1660.

The LIFE and DEATH OF THOMAS Lord BISHOP OF DURESME.

The Preface.

1. AS *the death of Gods Saints is precious in the sight of the Lord*: So will the memoriall of their *lives* also be in the *hearing* of all that are really *his people*. And of all his *Saints*, none can be more precious to him, nor should be to us. Then those that are most peculiarly honored with that title by the spirit of God in holy Scripture; Those that are by him called unto, and imployed in some *holy office*, as well as qualified with *Sanctifying grace*, like *Aron* who was Gods *high Priest*, and for that reason is emphatically stiled *the Saint of the Lord*. Psal. 116, 15. Psal. 106, 16.

2. If there had not been something that is *sacred* in the office of a *Bishop*, even as it is distinct from the order of *Priest-hood*, the generall councell of *Chalcedon* could not, (as we know it did,) have adjudged it *Sacrilege to take down a Bishop to the degree of a Priest*: And whatsoever that was, it was in this Can. 29. ἐπίσκοπον εἰς τὸν βαθμὸν, πρεσβυτερου φέρειν, Ἱεροσυλία ἐστί.

perſon over and above his *ſanctity of life*, and *ſacredneſs* of his other inferiour *orders* of *Miniſtery* in the Church. And therefore I may repreſent this reverend *Biſhop* to the world as a *Saint* or holy perſon, for his *Calling* as well as for his *life*, without any prejudice to the *truth*; and thereby oppoſe that current of *Sacrilege* which ſome of late yeares hath much improved, who will not allow him the title of a *Saint*, nor none elſe that is not of their own ſect or faction. I have already upon another occaſion made ſome ſhort eſſay of it; and this is only to ſupply what the largeneſs of the ſubject and ſhortneſs of the time would not then permit me to ſpeak.

See the Sermon at his Funerall.

3. And in this I muſt diſclaim all thoughts of *by ends*, or any other deſigne, then only by aſſerting the truth to be *juſt* to him, and *charitable* to others: That neither his *enemies* may wrong his good name, nor his *friends* want ſome ſmall preſervation of his memory; Nor both of them the benefit of his good example.

4. I know his *charity* while he lived had a ſpeciall eye upon his *enemies*: and ſo ſhall mine have now he is dead, in convincing them alſo, as far as I am able, of their great *injuſtice* as well as *uncharitableneſs* againſt him and the reſt of his *Reverend Brethren*, in vilifying their perſons and contemning their ſacred function, to the high diſpleaſure of Almighty God, the great ſcandal of Chriſtian Religion, and the extream hazard of the Church of England, by opening ſo wide a gap to *Schiſme* and *Hereſy*, and even *Atheſme* it ſelf.

5. How

5. How those that so zealously affect the extirpation of *Episcopacy*, can arrogate to themselves the title either of *Christians* or *Protestants*, is a thing that may justly be questioned; seeing *Bishops* were planted in the Church together with *Christianity* even by the *Apostles* themselves, (as is evident from the concurrent suffrages of all antiquity:) And that the first *Protestants*, (from whom all the rest derive that title,) did clearly profess in their *confession of Auspurgh* their willingness to submit to their *Bishops*, (even of the Romish Church,) provided they would *not impose upon them such new and unjust burthens as had not been received by the custome of the Catholick Church*: Which none of our present English Bishops ever did; but the quite contrary was objected against them for their greatest crime.

Confes. Aug. Cap. ult. de potest. Eccl. *Non petunt Ecclesia, ut Episcopi honoris sui jacturâ faciant concordiam — tantum petunt ut injusta onera remittant, quæ nova sunt & præter consuetudinem Ecclesiæ Catholicæ recepta.*

6. I know that many of the seduced people have repented of these errours already; and I hope the rest may be brought to repentance, when they see what persons they were both for *life* and *learning*, who sustained the office of *Bishops* at that time when the cunning and malice of the Divell did so unjustly incense the rude multitude against them. I shall confine my self to this one instance, (leaving the rest for others as occasion shall require,) who was in as great an hazard of his life in one of those tumults as any, and yet there was as little objected against him by those that raised them as against any of the rest.

7. And in what I say of him I shall keep my self to the exact rule of *truth*, both for his sake, and my own, and the Readers, and the end I cheifly aime

at; without either flattering his memory, or omitting those passages of his life which may chiefly qualify his example for our imitation. Only I must beg my Readers pardon, if the length of his life, and multitude of his imployments, and greatness of his learning, and christian concealement of much of his piety, necessitate me to omit many things I could not learn, and pass over somethings I know, and fall much below his merit in what I relate for brevities sake.

8. Having premised thus much, I presume the Reader will expect no *Panegyrick*, but only a bare, (and that also a short,) *narrative* of his *life*, for the information of posterity and conviction of his enemies, rather then for any solace to his friends, who could not but know him well enough, seeing he was a *burning and shining light*, for so great a number of yeares here amongst us. And what I say shall for methods sake be reduced to these three heads.

1. A plain *Narrative* of the principall passages in his *Life*.
2. A breif *Catalogue* of his works.
3. A short *Character* of his person and Qualities.

CHAP. I.

A plain Narrative of the principall paſſages of his Life.

1. HIs Coat armour and pedigree will ſhew him to be of the ſame Originall and Stock, with that eminent prelate and wiſe ſtates man *John Morton*, Biſhop of *Elie* and Lord Chancellor of England, afterward Arch-Biſhop of *Canterbury*, and *Cardinall*; by whoſe contrivance and management the too Houſes of *York* and *Lancaſter* were united; Whereby that iſſue of blood was ſtopped which had ſo long and plentifully flowed within the bowells of this our Native Country. And from hence the judicious Reader will conclude his Anceſters could not be obſcure, (at leſt ſince this *Cardinals* time,) for ſuch perſons as he was ſeldom left their kindred without ſome conſiderable preferments. If I were ſo good an *Herald* as to trace up his pedigree to thoſe times, it is poſſible it would reach to *Thomas* or *John Morton* whom the *Cardinall made his Heires* as being *Sones to two of his Brothers.* Sure I am that Sir. *Thomas Morton* of Dorſetſhire who reckoned his deſcent from one of them, ſought him out and acknowledged his kindred, and deſired his acquaintance, preſently after he appeared in Print, and long before

Io. Budden vit. Io. Mort. Archiep. Cant. pag. 50. Thomam Mortonum, Et Johannem Mortonum duos ex fratribus filios Scripſit haeredes.

before he aſcended to any conſiderable eminency in the Church.

2. I am inforced to fetch my compaſs thus far about, (and when I have done to ſit down with probabilities,) by his great modeſty and humility, who would not receive, nor ſo much as look upon, a very fair and large *deſcent* of his *Pedigree*, when it was preſented unto him, though he liberally rewarded the perſon that preſented it. And therefore I ſhall ſay no more concerning his progenitors, and had not ſaid thus much but that his *Seall at Armes* will warrant me in it.

3. The place of his Birth was the antient and famous City of *YORK*, where *Conſtantius* the Father of *Conſtantine* the great died in the armes of his Son, and where (ſome ſay) the ſaid *Conſtantine* the firſt Chriſtian Emperour was born: perhaps we muſt underſtand it, as *Emperour*, rather then as *Conſtantine*; for queſtionleſs he was there firſt declared *Emperour*. I might ſay more for the honour of that City, but only that it is unneceſſary, as well as extrinſecall to the ſubject of my writing who needs no ſuch advantages to add any luſter to him.

4. His Parents were Mr. *Richard Morton* Citizen and Mercer of *York*, and Mrs. *Elizabeth Leedale* his wife, who inriched the *World* with him on *Tueſday* the 20. of *March*, *Anno. Dom.* 1564. He being the *Sixth* Child of *Nineteen* begotten and born of the ſame Parents. His *Father* was ſo eminent in his calling, that there is not at this day, nor hath been for many yeares by paſt, any *Mercer* in that City, who were not his Apprentices either immediatly

mediatly or mediatly. His *Mother* alſo was a Gentlewoman of a very good family, deſcended from the *Valvaſours* by her Mothers ſide: And by whom not only the *Valvaſours* but the *Langdales* alſo, and other Gentlemen of eminent worth in *Yorkſhire*, acknowledged themſelves to be of his kindred.

5. Nor were his Parents leſs memorable for their *Piety* and *Wiſdom*, then for theſe outward reſpects: One fruit whereof we have in the Education of their Children, though I ſhall inſtance only in him of whom I now write; Who by their care and providence was brought up in *piety* and *learning*; Firſt *at York* under Mr. *Pullen*, and afterwards at *Hallifax* under Mr. *Maud*, of whom he alwayes ſpake with great reverence, as a grave man and a good Scholemaſter.

6. It would be too great a digreſſion to ſpeak of his *Scholefellowes*, whom we may preſume to be ſome better ſome worſe. Otherwiſe I might mention Sir. *Thomas Cheek* on the one ſide, (not long ſince deceaſed,) venerable for his great worth and Age; and *Guy Faux* on the other infamous for his *Dark lanthorn* and villanous intention to blow up the King and Parliament in the *Pouder treaſon*, both which were his Schole-fellowes at *York*.

7. How well he profited in learniug, both at Schole, and in the Univerſity, will appear by his own writings without my obſervation. And though it to be true in him which was written of S. *Remigius*, Hincmar. in Vit. S. Remigii. *Ut primum diſciplinarum capax factus eſt — Non modo natu majores, ingenii felicitate, diſcendique ardore, ſed & morum maturitate ſingulari Excelluit.*

that

that *from the time of his first capacity of learning he outstripped even those that were his superiors in age, both in excellency of parts, proficiency in learning, and maturity of morall virtues*: Yet was he not, (as the fault is too common,) cast as an abortive, either out of the Schole into the University, or out of the University into the Church. For he took root in the Nurserie at *Hallifax* till the Eighteenth year of his age, before he was transplanted into the garden of the University.

8. But in the year 1582. he was sent to *Cambridge* and there admitted into *St. Johns College*, wherein were so many Eminent Scholers at that time, as he was wont to say it seemed to be a whole *University* of it self. The Master of the College was *Doctor Whittaker*, whose learned writings have declared his worth in the world, and whom he was wont to quote for that saying. His first Tutour was Mr. *Anthony Higgon*, afterward *Dean of Rippon*, a good Benefactour to the College otherwayes, and in him not only to the College but also to the University, and the whole Church of Christ. But he being called out of the College to other more weighty imployments in the Church, left this his Pupill to the Tuition and care of Mr. *Henry Nelson*, afterward Rector of *Hougham* in *Lincolnshire*, who lived to see his Pupill pass through all the other *Dignities* he had in the Church till he came to be *Bishop of Duresme*, and a good many yeares after.

Epist. ad dict. Col. dat. Ian. 30, 1634. in Regist. Epist. p. 336. — *Quod olim antistes literarum, divinus ille* Whittakerus, *Non collegium, sed propter omnium in eo Artium insignem Mercaturam, Academium ipsam indigitabat.*

9. But I shall proceed in due order: In the beginning of *November*, 1584. he was chosen *Scholar of the House* into a place *of Constables foundation*, (as

Regist. Coll.

it

it is called,) peculiar to his own Native County of *York.* In the year 1586. He took his firſt Degree of *Bachellor of Arts*, Dr. *Tyndall*, preſident of *Queens College* being then *Vicechancellor*, and Mr. *Smith* of *Corpus Chriſti College* and Mr. *Cowell* of *Kings College* being *Proctours* : And three years and ſome Moneths after, (viz. *Anno Dom.* 1590. *Thomas Preſton* Dr. of Law and Maſter of *Trinity Hall* being *Vicechancellor*, and Mr. *Moutlow* of *Kings College* and *Mr. Betts* of S. *Peters College*, *Proctours*,) he took his next Degree of *Maſter of Arts* : having firſt performed all Acts and exerciſes reſpectively requiſite to each degree with great approbation and applauſe. Regiſt. Academ.

10. He continued his ſtudies in the *College* at his Fathers Charge, after he was *Maſter of Arts* above two years. And then (viz. *Mar.* 17. 1592.) he was admitted *Fellow* into a place of the *Foundation* of Dr. *Keyton*, which I cannot mention without his honour to thoſe that rightly underſtand the nature of that *Foundation.* For the ſaid Dr. *Keyton* having founded two *Fellowſhips* and two *Scholarſhips* in St. *Johns College* under theſe *Qualifications*; Firſt that the *perſons be elect and choſen of ſuch as be or have been Choriſters in the Chappell of Southwell.* And (2.) *if none ſuch be found able in the Univerſity aforeſaid then*, (for I uſe the very words of the Foundation,) *the ſame Fellowes and Scholars to be choſen of ſuch perſons that be moſt ſingular in manners and learning, of what County ſoever they be that be then abiding in the ſaid Univerſity* : Upon this ſecond branch of the *Qualification*, was Mr. *Morton* choſen into one of thoſe *Fellowſhips* ; And that meerly for Regiſt. Coll. Regiſt. Fund. dat. dict. Col.

his worth, againſt eight *Competitors* for the place, who were otherwiſe all as capable of it as he, and moſt of them better befriended: Which he was wont to recount with greater contentment to himſelf, then his advancement to any dignity he ever enjoyed in the Church. And about the ſame time he was choſen *Logick Lecturer* for the *Univerſity*: Which place he diſcharged with much art and diligence, as may appear by his *Lectures* fair written, which I find among his papers after his death.

11. And now having laid ſo good a foundation in *Arts* and *Sciences*, we may look upon him in the next place as a *builder in Gods Church*. And for his qualifying thereunto, he did not, (as is now too frequent,) run before he was duly called and ſent, but according to the method of holy Church, was admitted to the ſacred order, firſt of *Deacon*, in the ſame year 1592. and the next year after of *Prieſthood*, by *Richard Howland* then Lord *Biſhop* of *Peterburgh*, who had formerly been Maſter of the ſame *College* whereof he then was *Fellow*.

12. Having thus received his commiſſion from God and his Church, he was very ready to aſſiſt others in the way of *Charity*; but not too forward to take upon himſelf a particular *cure of ſoules*. And accordingly we find him for about five yeares after this, continuing in the College, proſecuting his own privat ſtudie: and reading to ſuch young Scholars as were committed to his care and *Tuition*.

13. In the year 1598. (Dr. *Iegon* Maſter of *Corpus Chriſti College* being *Vicechancellor*, and Mr. *Moon*

Regiſt. Academ.

Moon of *Katherin Hall*, and Mr. *Sutton* of *Kings College*, *Proctors*,) he took his Degree of *Bachellor in Divinity*. And about the ſame year, being preſented inſtituted and inducted to the *Rectory* of *Long Marſton*, foure miles diſtant from his Native City of *York*, he betook himſelf wholly to the *Cure of Soules* there committed to him, which he diſcharged with great care and diligence: And yet he did not intermit his higher ſtudies for the generall good of the Church while he attended it. And to that end he had alwayes ſome perſon to be his aſſiſtent, whom he knew to be pious and learned, as Mr. *John Price*, and Mr. *Matthew Levet*, who were both formerly his Pupills in *Cambridge*, the former afterward a *prebendary* of *Leichfeild*, the later of *Dureſme*, and alſo *Subdean* of *Rippon*.

14. And this aſſiſtence was the more neceſſary becauſe his great parts and worth would not ſuffer him to enjoy his privacy in a Country cure. For firſt he was made choyce of by the *Earle* of *Huntington*, then *Lord Preſident* of the *North*, to be his Chaplain, for his dexterity and accuteneſs in diſputing with the Romiſh Recuſants: For it was *Queen Elizabeths* expreſs command to him to convince them by arguments rather then ſuppreſs them by force, and this ſhe expreſſed, (as his Lord-ſhip was wont to ſay,) in the words of the Prophet: *Nolo mortem peccatoris.*

15. But the Earle dying preſently after, he returned again to his privacy, at *Marſton*, where he continued not long before the *Lord Sheffeild*, (who ſucceeded as Lord preſident,) commanded him to hold a publick *Conference* before his Lord-ſhip, and

the Councell at the Manner house in *York*, with two *Romish Recusants* who were then prisoners in the Castle, the one was Mr. *Young* a Priest, the other Mr. *Stillington* a Lay-man; Which he performed with great satisfaction to the Auditory, among whom were many of the chief *Gentry* and *Clergy* of *York-shire*. I have heard there is still in some mens hands a true relation of that conferrence in writing; But he would never suffer it to be Printed, because he and his Adversaries engaged themselves by mutuall promise, not to Print it but by common consent, which he never could obtain from them, though he earnestly desired and sought it.

16. In the year 1602. began the great Plague at *York*, at which time he carryed himself with so much heroicall charity as will make the Reader wonder to hear it. For the poorer sort being removed to the *Pest-house*, he made it his frequent exercise to visit them with food, both for their bodys and soules. His chief errand was to instruct and comfort them, and pray for them and with them, and to make his coming the more acceptable, he carried usually a sack of provision with him for those that wanted it. And because he would have no man to run any hazard thereby but himself, he seldom suffered any of his servants to come near him, but sadled and unsadled his own Horse, and had a private door made on purpose into his house and chamber.

I saw this door some 10 yrs since, it was taken away by Mr Mildmay, the rector, when he made some additions to his kitchens.

17. The next year following, the *Lord Ever* being sent *Embassadour extraordinary* by *Queen Elizabeth* both to the *Emperour* of *Germany* and *King* of *Denmark*,

mark, he made choyce of him, and Mr. *Richard Crakanthorp*, (famous alſo for his learned works in Print,) to be his Chaplaines. And Mr. *Morton* being deſirous to improve himſelf by ſeeing forraigne Kingdomes, Churches and Univerſities, did willingly accept of the employment.

18. He had leave from the Lord Embaſſadour while he ſtayed at *Breme* to viſit ſome of the chief Cityes and Univerſityes of *High Germany*. In which travell, while he was at *Mentz* he fell into a very familiar acquaintance with Father *Mulhuſinus*, a learned *Jeſuit*, (who gave him a Book of his own writing, inſcribed with his own hand *pro Domino Mortono*,) and alſo with *Nicholas Serarius*, another learned Father of the ſame Society, and *Rector* of the *College* there, (who afterward mentioned him with civility in a Book he wrot againſt *Joſeph Scaliger*.) Both theſe were ſo well ſatisfied with his learning and piety, as to treat him with much courteſy while he ſtayed there, and to deſire his prayers when he departed thence, and that *ex animo* too, when he preſſed them to know whether it was not merely out of civility and complement. I cannot ſay he found *Beccanus* in the contrary temper at *Colen*, though he left him ſo. For being gaulled with ſome Arguments in a diſputation between them, he ſleighted his *prayers* as of one whom he miſcalled an *Heretick*. I only inſtance in this, to ſhew that many learned men of the Church of *Rome*, (and ſome even of the *Jeſuits* order,) do not in their hearts and privat diſcourſes condemne us of the Church of *England* for *Hereticks*, whatſo-

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ever they publickly write or ſpeak out of deſigne and policy.

19. His ſtay in theſe parts was the ſhorter because the *Embaſſadours* commiſſion determined at the death of the *Queen*. But however he improved his time ſo well, partly in furniſhing his own library with Bookes at *Frankfurt* and elſe-where, but chiefly in his converſation with learned men, and in his forraign obſervations, that he alwayes very highly valued that oppertunity.

20. At his return he was ſollicited by *Roger Earle* of *Rutland* to be his domeſticall *Chaplain*. Which profer he was the more willing to accept for the privacy he hoped to enjoy in a place where he was not known, for making uſe of that Treaſure of *Bookes* he had got in his travells: And the rather becauſe thereby he was brought ſo much nearer to *London* then before, whither he muſt have many occaſions to travell for the putting forth of ſuch *Bookes* as he had in deſigne to write. For it was not long after that he Printed the firſt part of his *Apologia Catholica*, of which and the reſt of his works I ſhall ſpeak more particularly hereafter.

21. About this time it was, that the *Arch-Biſhop* of *York*, *Toby Matthews*, (that moſt exquiſit preacher,) conferred upon him a *Prebend* in that *Metropoliticall* Church.

22. In the year of our Lord 1606. Dr. *Clayton* Maſter of St. *Johns* College being then *Vicechancellor*, and Mr. *Raven* of *Kings* College and Mr. *Gent* of *Corpus Chriſti* College *Proctours*, he took the *Degree* of *Doctour* in *Divinity*, with much applauſe of

of thoſe that heard him perform his Acts and exerciſes, and great approbation of both the *profeſſors* in *Divinity*, Dr. *John Overall* that profound Scholler, and Dr. *Thomas Playfer* that accute diſputant and accurate preacher, who were both of them very competent Judges of mens abilities. And there began that intimate acquaintance he had with the ſaid Dr. *Overall*, (afterwards Dean of St. *Paules*, Biſhop of *Leichfeild and Coventry* and laſtly of *Norwich*,) which continued between them till it was diſſolved by death.

23. About the ſame time he was ſworn *Chaplain in Ordinary* to *King James*, and by him preſented to the *Deanary of Gloceſter* the ſame year 1606. And while he was *Dean* there, the Lord *Ever* above mentioned, then *Lord Preſident* of *Wales*, aſſumed him for one of his Majeſties *Counſell* for the *Marches*.

24. In his firſt journey to *Gloceſter*, he went by *Oxford* at the *Act-time*, and was there incorporated and admitted to the ſame degree he had in *Cambridge*. At which time he fell into acquaintance with that reverend perſon and famous preacher Dr. *John King*, then *Dean* of *Chriſt-Church*, and afterwards *Biſhop* of *London*, which afterward grew ſo intimate that the ſaid *Biſhop* made choyce of him to performe the laſt offices to him both at his *Death* and *Buriall*.

25. The ſame occaſion gave him alſo the opportunity of being acquainted with Dr. *Raynolds* preſident of *Corpus Chriſti College*, Dr. *Ayrey*, provoſt of *Queens College*, and many other eminent perſons in that Univerſity. And among others with *Daniel Featley*,

Featley, (afterwards Dr. in *Divinity*,) who that year proceeded *Maſter of Arts*, and performed his exerciſes with ſuch applauſe as made Dr. *Morton* carry a great friendſhip towards him ever after, which was anſwered with a proportionable reverence on the other ſide, which he publickly teſtified in the Epiſtle before a Book which he dedicated to him when he was *Biſhop* of *Dureſme*. And the like reſpect hath been ſhewed to him by other learned men: And in particular by the late reverend *Biſhop* of *Norwich* who dedicated to him that little but moſt excellent Book called *PAX TERRIS*.

26. He continued not full three years *Dean* of *Gloceſter*, till *King James* removed him to the *Deanary* of *Wincheſter*, (*viz.* in the year 1609.) Where he ſucceeded Dr. *George Abbot*, then conſecrated *Biſhop* of *Leichfeild and Coventry*, and afterward tranſlated to the *Arch-Biſhoprick* of *Canterbury*. And while he was *Dean* there Dr. *Thomas Bilſon* then *Biſhop* of *Wincheſter* conferred on him the *Rectory* of *Alesford*.

27. At *Wincheſter* he fell into an intimate acquaintance with that pious and learned man Dr. *Arthur Lake* then *Maſter* of St. *Croſs*, afterward *Biſhop* of *Bath and Welles*, as alſo with Dr. *John Harmar* warden of *Wincheſter College*, and other learned men whoſe friendſhip he very much valued. And at the ſame time alſo *Sibrandus Lubbertus*, *profeſſour* of *Divinity* in the *Univerſity* of *Franeker* in *Weſt Freiſland* wrot his *anſwer* to the 99. errours of *Conradus Vorſtius*, which he dedicated to him by the title of *Dean of Wincheſter*.

28. In

28. In the year 1610. being the seaventh year of *King James*, was held a *Parliament*. And at the same time, (as the manner is,) a *Convocation* of the *Clergy* of the province of *Canterbury*, at St. *Paules* Church in *London*, where with generall applause he preached the Sermon *ad clerum* upon St. *Mat.* 5, 13. *Vos estis sal terræ*. And should have been the *prolocutour* to the lower house of *Convocation*, but that in modesty he declined it, and the rather to make way for a friend of his, whom he rather desired might have that office.

29. Upon these and the like publick imployments, was he constrained to be much in *London*, about this time. And when any business brought him thither, he was importuned by his worthy friend Dr. *Overall* above mentioned, *Dean* of St. *Paules*, to take his lodging in the *Deanary house*. And this gave him the oppertunity of a very early acquaintance with that very learned and judicious Scholar *Monsieur Isaac Casaubon*, who being then newly come out of *France* was likewise, (as his great merits required,) very freely and hospitably entertained and lodged there by the said *Dean*.

30. And this love thus begun between these two learned persons was never intermited in their *lives* nor obliterated by *death*, as appeares by the *Monument* set up in the *Abbey* Church of St. *Peters* at *Westminster* for Monsieur *Casaubon*, (he being buried their,) at the charge of this reverend *Bishop*: The inscription whereof was composed by that excellent Poet and Scholar Dr. *Thomas Goad*, Rector of *Hadley* in *Suffolk*.

31. Upon the like occasions and about the same time, he had the opportunity of entering into a very good acquaintance with severall other eminent forraign Scholars and Divines; As namely *Abraham Scultetus* professour of divinity in the *University* of *Heidleberg* and *Aulicus Concionator* to his Highness *Frederick* Prince *Elector* palatine, *John Diodati* professour of divinity at *Geneva* a very learned and judicious Divine; *Peter du Molin* the famous preacher at *Charington*, and severall others, whose worth is very well known by their learned works in Print.

32. His continuance in the *Deanary* of *Winchester* was not so long as he desired, and yet when he was to be removed from it, and to be consecrated *Bishop* of *Chester*, there was a rub cast in his way by a certain great person; Not out of any favour or respect to him, but the quite contrary. It was by one that had reason to know the revenues of that Church so well, as to think he might be believed upon his word, when he said in some passion to the *King*, that Dr. *Morton had spoiled one of the best Deanaries in England.*

Pol. 141, 6. 33. And this blow had been received as a *precious balme*, if it had not *broke the head* of his *reputation*, and of the *truth* together; because he was really as unwilling to take the heavy *office of a Bishop* upon him, as the other was loath he should enjoy the *honour*. But however as the case stood, it concerned the *Dean* to vindicate his good name from that foull and unjust aspersion. And therefore acquainting his brethren of the *Chapter* with it, they were very forward to give, and he not backward

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to receive a *Teſtimoniall* from them under their hands and ſeals, that he had been one of the beſt *Deans* that ever had been at *Winchester* in their times: and yet ſome of them were very antient men, and had long enjoyed their *prebends* in that Church. Mr. *Brown*, Mr. *Barlow*, Mr. *Hurward*, and others.

34. On the other ſide there wanted not ſome potent perſons in the Court, who preſſed hard upon the *King* to have him Conſecrated *Biſhop*, only in favour of his ſucceſſors in that *Deanary*: Which made him bemoan himſelf in a Letter to an intimate friend wherein he complained of an ἀνθιπερίσασις, (as he called it,) which had occaſioned his *removall out of the dale wherein he could willingly have ſpent his dayes, to ſet him upon an Hill*, &c.

35. And by this I leave the Reader to judge how really he might have ſaid *Nolo Epiſcopari*. If it had not been to clear himſelf of that blot formerly mentioned, which was ſo unjuſtly caſt upon him, I might have ſaid of him as *Hincmarus* doth of St. *Remigius*, *he was not* ſo properly *choſen*, as *violently ſnatched up to this height of Epiſcopall dignity*. And (however) I cannot ſay leſs of him, then *Venerable Bede*, (who lyes buried in the Church where he was laſt *Biſhop*,) ſaid of St. *Wilfrid*, (who was *Biſhop* of the Church where he was born,) *He was forced to take upon him the Office of a Biſhop*. Hincmar. in vit. S. Remig. *Ad pontificii culmen non tam electus, quam violenter raptus fuit.* Bed. *Hiſt. gent. Anglor. lib. Epiſcopatum ſuſcipere fuit coactus.*

36. This appeared yet further by the ſlowneſs of the proceedings towards his *Conſecration*. For though the *King* nominated him for the *Biſhoprick* of *Cheſter* in the year 1615. Yet was it the ſeaventh

of *July*, 1616. before he was *Conſecrated*, partly by occaſion of this rub, partly by his own indifferency, though withall I muſt ſay it was partly occaſioned by the diſtance of thoſe ſeverall places, where the things muſt be reſpectively performed, which are perviouſly required by the *Canons* of the *Church*, and *Lawes* of the *Land* in order to his *Conſecration*. For the *Conge d' eſleire*, was granted at *London*, the *Election* performed at *Cheſter* by the *Dean and Chapter*; which being ſignified back to the *King*, there wanted ſtill his *Royall aſſent* to the *Election*, and after that the *Metropolitans* ſolemne *Confirmation* of it, which muſt be obtained at *York*, the ſee of *Cheſter* being in that *Province*.

37. The ſolemnity it ſelf of his *Ordination* or *Conſecration* was one of the greateſt that hath been ſeen in *England* in the memory of man; For there were three *Metropolitans* reſpectively engaged in it, beſide other *Biſhops*. The foundation of the whole proceedings was laid, (as regularly it ought,) in a *Faculty* from the *Arch-Biſhop* of *York*: The *Act* it ſelf was performed in chief by the *Arch-Biſhop* of *Canterbury* to whom the ſaid *Faculty* was directed, and he was aſſiſted therein by the *Primat* of *Ireland*, and the *Biſhop* of *Cathnes* in *Scotland*, beſide the Biſhop of *London* and other *Biſhops* of the *Engliſh Church*. The place where this ſacred office was performed was the *Arch-Biſhop* of *Canterburys* Chappell at *Lambith*.

38. But that which made this ſolemnity the greater was the preſence of ſo many of the *Nobility* of *England* beſides many *Lords* of *Scotland* that were there;

there ; Which was occaſioned in part by a concurrent action that was alſo ſolemnly performed at the ſame time and place : Namely the *Abſolution* of the *Marquiſs of Huntley*, from the *Band* of an *Excommunication*, laid upon him by the *Biſhops* of *Scotland* in the *High Commiſſion*. The particulars whereof, (being perfectly extrinſecall to my preſent deſigne,) I ſhall refer the Reader for them to the *Hiſtory of the Church of Scotland*, written by that wiſe and grave perſon the late *Arch-B ſhop* of St. *Andrewes*. Lib. 7. ad An. 1616.

39. The concurrence of theſe two great ſolemnities occaſioned a very great number of *Communicants* at the celebration of the Holy *Euchariſt*, of the *Nobility* and *Gentry* of both Nations, beſide the *Clergy*. Whereunto I muſt add, (as a thing not to be omitted,) that Prince *Radzivils* Son of *Poland*, did alſo then communicate, and likewiſe a *Noble man* of that *Kingdom* that came over with him as his *Governour* : Who did both of them very much admire the glory and happineſs of our *Engliſh Church*, and the reverend performance of thoſe ſacred offices in her.

40. I have now brought this great *light* almoſt to his *Candleſtick*, where his actions will be ſo conſpicuous and ſo many, as it will be both unneceſſary and impoſſible for me to give the world a particular account of them : And therefore I muſt content my ſelf, and deſire the Reader to be contented alſo, with a few of the chief.

41. It fell out with him, as with a *candle* newly lighted, which is then in moſt danger to be blown out. For while neceſſaries were preparing for his journey

of *July*, 1616. before he was *Conſecrated*, partly by occaſion of this rub, partly by his own indifferency, though withall I muſt ſay it was partly occaſioned by the diſtance of thoſe ſeverall places, where the things muſt be reſpectively performed, which are perviouſly required by the *Canons* of the *Church*, and *Lawes* of the *Land* in order to his *Conſecration*. For the *Conge d' eſleire*, was granted at *London*, the *Election* performed at *Cheſter* by the *Dean and Chapter*; which being ſignified back to the *King*, there wanted ſtill his *Royall aſſent* to the *Election*, and after that the *Metropolitans* ſolemne *Confirmation* of it, which muſt be obtained at *York*, the ſee of *Cheſter* being in that *Province*.

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journey to *Cheſter*, and for the accomodation of his *palace* there he retired himſelf to *Clay Hall* in *Eſſex* upon the earneſt invitation of that noble *Knight* and his worthy friend Sir. *Chriſtopher Hatton*, and there fell ſick of a dangerous *fever* though, (bleſſed be God for it,) it continued not long with him.

42. Being happily recovered of this ſickneſs, he made no delay, but preſently put himſelf upon his journey towards his great work; And being advanced as far as the borders of his own dioceſs; he was met on the way and brought into the City of *Cheſter* by ſuch a great number of *Knights* and other the beſt *Gentlemen* of the Country, beſide the *Clergy*, as may give a laſting teſtimony to their honour, as well as his, in ſhewing ſuch a religious reſpect to their *Biſhop*.

43. When he was ſetled there, he found all the inconveniences which he foreſaw, and which made him at firſt ſo loath to undertake that weighty office, and ſome alſo which he could not foreſee at ſo great a diſtance. For beſide the great number of *Romiſh Recuſants*, which hath allwayes been obſerved in this *Dioceſs*; he found another ſort of *Recuſants*, (better known by the name of *Nonconformiſts*,) who though they were not as many in number as the other, yet had they ſo much *perverſneſs* and *obſtinacy* in them, as made them equall, or rather ſuperior, in relation to the trouble he had with them.

44. And therefore his firſt care was to reduce them to their *obedience* to the *Church*, wherein he uſed no leſs of *fatherly* mildneſs towards them, then

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ſtrength of *argument* againſt them. For having cited before him ſuch of the *Clergy* as were the chief of that party, (whereof the principall ring-leader was one Mr. *Hynd,*) he firſt enquired of them the reaſon of their *non-conformity*; which when he underſtood to be, *The uſe of the Surplice, the Croſs at Baptiſme*, and *the Ring in Marriage*, he was content himſelf to endeavour their ſatisfaction in a *publick and ſolemn conference* with them upon all theſe three poynts. But their perverſneſs truſtrating his expectation and deſires, in relation to their own good, his next care was to make his endeavours more publick, for the common good of the reſt of their partie. And therefore he Printed a *relation* of that *conference* with ſome enlargements; which he intituled: *The defence of the three innocent ceremonies.*

45. And having committed this charitable and learned work to the bleſſing of God upon the hearts of the Readers, he betook himſelf to endeavour the reducing of the other adverſe party, the *Popiſh Recuſants*, wherein God bleſſed him exceedingly conſidering how great the work was, and how little time he had to bring it towards any perfection, being *Biſhop* there not full three years. And of this we have a very authentick and ample teſtimony from royall authority in the *declaration* of *King James*, *concerning lawfull ſports to be uſed*, in theſe words: *We were informed, and that too truly, that our County of* Lancaſhire, *abounded more in Popiſh Recuſants then any County in England, and thus hath ſtill continued to our great regret, with little amendment, ſave that now of late, in our laſt riding though our ſaid*

county.

county, we find both by the report of the Judges, and of the Biſhop of that dioceſs, (*viz.* this reverend Biſhop,) *that there is ſome amendment now daily beginning, which is no ſmall content to us.*

46. Having thus fallen caſually upon this *declaration*, it will be requiſite to ſpeak more fully of it, ſeeing this *reverend Biſhop* was in a peculiar manner concerned in it. And the caſe was thus: It was no ſmall policie in the leaders of the Popiſh party to keep the *people* from *Church* by *danceing* and other *recreations*, even in the time of *divine ſervice*, eſpecially on *holy dayes*, and the *Lords day* in the after noon: By which meanes they kept the people in *ignorance* and *luke warmneſſe*, and ſo made them the more capable to be wrought upon by their emiſſaries: Which groſs abuſe this *Biſhop* endeavered to redreſs in his *primarie viſitation*.

47. But it was repreſented to *King James* as a very great greivance, at his return out of *Scotland* through *Lancaſhire*, *Anno.* 1617. by ſome in *Court* who were too favourable to that partie. And his readineſs to hear any complaint againſt a thing that carried but the name of a *publick greivance*, incourraged ſome to ſo much boldneſs the next *Lords day* after, as even to diſturb the publick worſhip and ſervice of God, by their piping and dancing within the hearing of all thoſe that were at Church, whereof the *King* being fully informed by this *Biſhop*, utterly diſavoued any thoughts or intention of encourraging ſuch prophaneneſs: and therefore left them that were guilty of it to the *Biſhops cenſure*; which he inflicted only upon one, that was the head and cauſer of it, by way of publick *acknowledge-*

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ment of the fault, and *penance* for it; having formerly cauſed the Piper to be laid by the heeles.

48. There wanted not ſome ſtill to complain to the *King* of the *Biſhops* proceedings herein as rigourous and tyranicall; conſidering that the chief thing they deſired was only ſome *Innocent Recreation* for ſervants and other inferiour people on the *Lords day* and *Holy dayes*, whoſe laborious callings deprived them of it at all other times: and thereupon to ſollicit his *Majeſty* for ſome favour therein, and the rather becauſe it was the generall deſire of moſt of that *Country*. Which the *King* finding to be true upon enquirie, and willing to give them ſatisfaction therein, conſulted with this reverend perſon being the *Biſhop* of that *Dioceſs*, how he might ſatisfy their deſires without endangering this *liberty* to be turned into *Licentiouſneſs*.

49. The *Biſhop* hereupon retiring from the Court at *Houghton Tower*, to his own lodging at *Preſton*, conſidered of *ſix Limitations* or *Reſtrictions*, by way of *Condition*, to be impoſed upon every man that ſhould enjoy the benefit of that *liberty*; which he preſented to the *King* in writing the next day; and which the *King* did very well approve of, and added a *ſeventh*; ſaying only, he would *alter them from the words of a Biſhop, to the words of a King*. It is not to be omitted that Biſhop *Andrewes* attended the *King* at the ſame time, and therefore in all probability was conſulted in the ſame buſineſs; but all I can poſitively ſay in it, is what I have here ſaid, and this I can poſitively ſay becauſe I have often heard it from this reverend *Biſhops* own mouth.

And upon this it was that *King James* publiſhed his *Declaration* of *May the* twenty-fourth in the *16.* and 51. year of his *Reigne*, intituled [*concerning lawfull ſports to be uſed,*] under theſe following *Conditions* and *Limitations*, which I think not amiſſe to inſert, ſeeing all of them but one, (which I think is the firſt,) had their originall and firſt being from this *reverend Biſhop*, viz.

50. 1. That all *unlawfull games* ſhould be *prohibited on Sundayes*, as *Beare & Bull-baiting, interludes, and bowling at all times by law prohibited to the meaner ſort of people.* 2. *That all ſuch known Recuſants, either men or women, as abſtained from coming to Church, or divine ſervice*, ſhall be *barred from this benefit and liberty; they being therefore unworthy of any lawfull recreation after the ſaid ſervice, that will not firſt come to Church and ſerve God.* 3. *All that, though conforme in religion, are not preſent at Church at the ſervice of God before their going to the ſaid recreations*, were alſo debarred this liberty. 4. *All ſuch as, in abuſe of this liberty*, ſhould *uſe theſe exerciſes before the end of all divine ſervices for that day*, were to be *Preſented and ſharply puniſhed.* 5. That *every perſon ſhould reſort to his own pariſh Church, to heare divine ſervice.* And *6. that each pariſh by it ſelf ſhould uſe the ſaid recreation after divine ſervice.* 7. And laſt of all. That *no offenſive weapons ſhould be carried, or uſed, in the ſaid times of recreation.* I have kept my ſelf to the very words of the *Declaration* as much as I could.

51. And he that ſhall duely conſider theſe *reſtrictions*, and compare them with the temper of the people in thoſe parts at that time as they were then wrough

wrought upon by ſome emiſſaries of the *Romiſh* partie; will eaſily ſee and grant that this was in all probability the likeſt courſe to bring them to *Church* to ſerve God, and to be inſtructed out of his word; and conſequently to ſtop the current both of *Popery* and *Profaneſs*, by allowing them a ſmall latitude for *innocent recreations* thus limitted and bounded.

52. I am not ignorant what tragicall exclamations ſome have raiſed againſt the ſame *Declaration*, when it was reprinted and publiſhed a new by our late *Gracious Soveraigne*; whether out of faction and malice to traduce him and the *Biſhops*, or ignorance and inadvertencie in not ſearching into the true ſtate of the queſtion, muſt be left to the *ſearcher of hearts* to judge. Only this I ſhall add for the betrer information of the miſguided people, that, (ſetting aſide the *convenience* of republiſhing this *declaration* at that time, whereof I am no competent judge, and which ought not to be meaſured by the event,) all the arguments I could ever yet ſee urged againſt the *Lawfullneſs* of what is permitted by it, (taking it as it is ſtill, and ever was reſtrained by theſe *limitations* and *conditions*,) are grounded upon no other bottom, for the moſt part, then the bare name of *Sabbath*, as it is applied, or miſapplyed to the *Lords day*. Which being a queſtion ſtill under diſpute among learned men on both ſides, I ſhall trouble my Reader no further about it: and had not thus far, but only to defend this learned *Biſhop* from the calumnies which ſome may ſtill caſt upon him in this particular.

53. I ſhall ſay no more of him while he was *Biſhop* of *Cheſter*, but only, that the great and unwearied paines he took in this *Dioceſs*, and the ſmall revenue of the *Biſhoprick*, and the great neceſſity there was of advancing *Charity*, and maintaining *Hoſpitality*, (eſpecially in that place where *good Houſe-keeping* is ſo much valued and practiſed,) moved *King James* to beſtow upon him the *Rectory* of *Stopford* by way of *Commendam*, for the better ſupport of his charge and dignity, which he held during the time he was *Biſhop* of this See; and where his name and memory is ſtill precious among ſuch of the pariſhoners as are of years ſufficient to remember his being among them.

54. In the year 1617. the See of *Leichfield and Coventry* became void by the *tranſlation* of his old friend that learned prelate Dr. *Overall*, (above mentioned,) to the *Biſhoprick* of *Norwich*. To ſupply which vacancy the *King* was pleaſed to have this reverend *Biſhop* tranſlated thither the year after, at the motion of that great pattern of *Epiſcopall* perfection, Dr. *Andrewes*, (above mentioned,) then *Biſhop* of *Elie*, who was never known to do the like for any other, and yet did this without his ſeeking or knowledge, that he might have him his nearer Neighbour, (as he ſaid,) and of the ſame *province* with himſelf. His *Tarnſlation* beareth date, *Mar.* 6, 1618.

55. And here his trouble was not ſo great as at *Cheſter*, though his *Dioceſs* was larger, becauſe the common ſort of people for the moſt part were better principled by the care and vigilancy of his pre-

predeceſſour. But yet he abated nothing of his former paines and induſtry, both in *Writing*, *Preaching*, and *Conferring* with thoſe that were not wilfully obſtinat; beſide his *ordinary vigilancie* in *Viſiting* his *Dioceſs*, and care in *Confirming* ſuch children as could give an account of their *Faith*. It would be too large a task for me to relate the particulars.

56. About the time he was tranſlated to this See, there came over into *England* that very learned, though unfortunate man, *Marcus Antonius de Dominis* Arch-Biſhop of *Spalato*, primat of *Dalmatia*, &c. Which, (as he was wont to glory,) was S*t. Hieroms* Native Country, as well as his. This great Scholar, (after he had ſo profoundly aſſerted the truth of *Chriſtian religion*, as it is profeſſed and practiſed in the *Church* of *England*, in ſo many particulars againſt the errours and corruptions of the *See* of *Rome*, in his learned and laborious Books, *De Republica Eccleſiaſtica*; and had alſo from the *Kings* bounty received ſo great incouragements for his honourable ſupport, as the *Deanary* of *Windſour* and *Maſterſhip* of the *Savoy*, beſides many rich and yearly preſents, not only from the *Biſhops* and *Clergy*, but alſo from the *Nobility* and *Gentery*,) was ſo far wrought upon by that great Politition count *Gondamar*, the *Spaniſh Embaſſador* then in *England*, and other inſtruments of the *See* of *Rome*, (that ſought his ruin under ſome ſpecious pretences,) as to take up a reſolution of returning to *Rome*; and could not be diſſwaded from it by his true friends that really endeavoured his ſecurity: Among whom this *Reverend Biſhop* was neither the leaſt nor laſt, who

who very earneſtly adviſed him, both by word and writing, not to venture himſelf upon ſuch a hopeleſs and haſſardous journey.

57. The *Arch-Biſhops* pretence was very plauſible and commendable, (and how reall he was in it, muſt be left to God,) namely, to *Negotiat* an *unity in Religion* between the *Church* of *Rome* and the *Church* of *England*, upon thoſe moderate grounds which he had laid down, and ſo well defended in his learned and laborious works printed here at *London*. He applauded himſelf in the excellency of the work, in removing the *Schiſme*; and of the honour in becoming *a Repairer of the breach*, and of the reward which is promiſed to the *Peacemakers*. And he thought himſelf the more likely to go through with his work by reaſon of the ſeaſonable opportunity he had at that time when *Gregory* the fiftenth, was newly choſen *Pope* who had been of his old and intimate acquaintance, brought up in the ſame Schole and College with him. And however, he was reſolved to make an attempt; becauſe if he failled in it, he hoped he ſhould loſe nothing but his labour. For as for his *Indemnity*, count *Gondamar* had promiſed him the ſecurity of the *King* of *Spain* his Maſter. But how well that promiſe was performed will appear by the ſequel.

58. While he was ſwelled up full with this promiſe and theſe hopes, the *Biſhop* of *Leichfeild* and *Coventry* coming to viſit him, had this inſuing diſcourſe with him, (among many others,) which I have often heard him repeat with pleaſure, and ſhall therefore inſert it: and the rather becauſe it ſhewes us of how little authority the *Councell of Trent*

Trent would be, if it were not for the terrour of the *Inquiſition.* Leichf. *Domine quid tibi in animo eſt ? Anne convertere Papam ? Atque etiam conclave papale ?* Spal. *Quid ni domine ? Anne exiſtimas eos diabolos eſſe, ut non poſsint converti ?* Leichf. *Minime domine ; nec puto dominum Spalatenſem deum eſſe, ut hoc poſsit preſtare : Noſtin' enim concilium Tridentinum.* Spal. *Novi domine, & auſus ſum tibi dicere, Millies mille ſunt, etiam in Italia, qui huic concilio fidem nullam adhibent.*

59. This diſcourſe, (and many other too extrinſecall here to mention,) having paſſed between them, they parted friendly. And not long after did this *Biſhop* reinforce his arguments, with an addition of many more, in a long and learned Epiſtle to him. Wherein, (among other motives to diſſvade him from his jouruey,) he uſed one, wherein he ſhewed himſelf a true prophet, concerning the entertainment he was like to find at *Rome.* Which proved to be that before he got to *Rome* ; Pope *Gregorie* the fifteenth, his old friend was dead, and a ſucceſſour choſen in his place ; by whom this *Arch-Biſhop* was impriſoned *in Caſtro* St. *Angelo.* Where he died, not without ſtrong ſuſpicion of *Murder* or *Poyſon* : And his *body* was afterward burnt, (as of an *Heretick,*) *in Campo Fiori.*

60. I could here ſtart a problematicall queſtion concerning this learned *Arch-Biſhop. Whether or no did he ever retract his works, which he publiſhed in Print* ? If he did, why did they at *Rome* burn his *body* for *Hereſie* ? If not, then they abuſed him in his life time, as well as after his death, in the

manifeſto

Manifeſto which they put forth in his name, which was ſo learnedly anſwered by Dr. *Crakanthorp*. There is but one way of avoiding this *Dilemma*, (and that will bring them into a greater ſtrait then either of the other,) namely that they *burnt* him *after his death for* what he *retracted in his life time*; and if they own this, they muſt withall proclaime their *injuſtice* and *cruelty* to the world. Let them take it in which ſence they will, his *reaſons* and *arguments* laid down and urged in his learned works will more condemne their cauſe, then the *altering of his opinion*, (ſuppoſing but not granting that he ever altered it,) can tend to their advantage. His many clear and convincing *Authorityes*, from the *Holy Scriptures*, *Councells*, *Fathers*, *Hiſtorians*, and their *own Authours* will be far more argumentative to any indifferent perſon that is not wilfully prepoſſeſſed; then his own dubious, (perhaps impoſed,) authority can countervaile. His *Manifeſto*, (if it was *his*,) conſiſteth only in *affirming* or *denying* in *bare words*: In his *works*, whatſoever is *affirmed* or *denied*, is backt with ſuch *convincing* and *irrefragable arguments*, as no man hath taken the boldneſs in all theſe forty years ſince they were written, to undertake the anſwering of them.

61. I muſt acknowledge this to be a Digreſſion, and therefore muſt haſten the faſter from it. And ſo I ſhall alſo from the reſt of the occurrences which, concerned this *Biſhop* while he governed the *Church* of *Leichfeild and Coventry*: Which were not many of any memorable note, (for as much as I could learn,) though the time he ſate there was

was above fourteen years. I ſhall only inſtance in two, whereof the one concerned a perſon that ſeemed to be *more then a man*, the other a *Boy* that ſeemed to be *little leſs then a Divell.*

62. The former was one *George Canner*, who like another *Didimus* of *Alexandria*, or *Fiſher* of *Weſtminſter*, was *born blind*; and yet was not inferiour to either of them, (the proportion of his age being conſidered,) either in *ſtrength* of *parts*, or *induſtry* in getting of learning, or *memory* in retaining what he had once heard. Among the reſt of the works of *Charity* performed by this *Biſhop* while he was of that *See*, one was to bring up this youth in good learning, (his parents being poor and not well able to do it themſelves,) which he did firſt at *Schole*, and afterward when he was fitted to receive *Univerſity* learning he ſent him to *Cambridge*, where he maintained him at his own charge in St. *Johns College*, and his *Vakle* with him to look to him. And after he was well grounded in all manner of ſecular learning, and had taken the Degree of *Bachellour of Arts*, he ſent for him into his own family, and there inſtructed him in the whole *Body of Divinity*; And afterward admitted him into *ſacred Orders*, and placed him in the pariſh Church of *Clifton Camvile* in *Stafford-ſhire*, where he undertook the cure of their ſoules, and diligently and laudably diſcharged the duty of his place; being a very good preacher, and (which is more) able alſo to perform the *whole office of the Church*, as it is preſcribed by the *Book of Common Prayer*, only by the ſtrength of his admirable *memory.*

63. The other instance I intimated; was the Son of one *Edward Perry* of *Bilson* near *Woolver Hampton* in *Stafford-shire*, from whence he is best known by the title of the *Boy of Bilson*, both in those parts and elsewhere. This *Boy* being by nature very dull and uncapable of learning, and thereupon very unwilling to go to Schole, was wrought upon by some *Romish Priests* in those parts to free himself from that troublesome task of going to Schole, by counterfeiting himself to be *possessed with a Divell*; and he had the promise of a very good reward into the bargain, if he would suffer himself to be *dispossessed* by their *Exorcismes*. But the *Divell* having *steeled his heart*, (as his own phrase was afterward in his confession,) he continued to act the *Demoniack* both longer and otherwise then they desired who first instructed him in the art. And in pursuance of it, he accused a neighboring woman for *bewitching* him, notwithstanding she was of the *Romish Communion*, only because she commonly went under the suspicion and title of a *witch*. And he acted his part so cunningly in prosecuting the charge against her at the *Assizes* at *Stafford*, as the woman did very hardly escape with her life. The particulars whereof both there in *publick*, and elsewhere more *privatly*, as also of his exceeding great *art* in *Counterfeiting*, and *patience* in *enduring* any thing to keep himself from being discovered, would be too large a task, and too impertinent here to relate; and hath been by * others upon other occasions published to the world. All that will concern my present undertaking is, that this *Bishop*, being fully perswaded in

In a book written on this subject by Mr. Rich. Baddeley *this Bishops Secretary: see also Mr.* Wilson *in his narrative of the life of* K. James, *pag.* 270.

in his own thoughts that the *Boy* did but perſonate and counterfeit in all this, (though ſo ſtrangely as made it almoſt beyond diſcovery,) and again, that if it ſhould not be diſcovered, the poor innocent *woman* that was accuſed of *Witchcraft*, was in danger to loſe her life, ſpake to the *Judges* that went the *Circuit*, that he might have the *Boy* home with him to his own houſe at *Eccleſhall Caſtle*, aſſuring them he would uſe his beſt endeavours to find out the *impoſture* before the next *Aſſizes*, which he did though not without great paines, difficulty, wiſdom and patience; as the Reader may ſee in the above mentioned relations. And afterward upon the *Boy's confeſſion* and *Repentance*, he bound him out an *Apprentice* to a *Shoemaker* in *Briſtol*. The man is ſtill living in or about *London*, (I think in the pariſh of St. *Martins* in the fields,) and I hope hath ingenuity enough as well as memory to teſtify the truth of all this, to thoſe that ſhall make any doubt of it.

64. And now this *Reverend Biſhop* having ſo well diſcharged himſelf of his duty in thoſe places he had formerly ſuſtained in the *Church*, it was his *Majeſties pleaſure* to have him tranſlated to the See of *Dureſme*, in the year 1632. (then void by the death of Dr. *John Howſon*, the laſt *Biſhop* there,) as to a place of *greater truſt* and *honour*, as well as of a *greater emolument*, then either of the other *Biſhopricks*, he had formerly enjoyed.

65. For beſide the *Spirituall* and *Eccleſiaſticall* affaires as before in his other *Dioceſſes*, he had the care and mannagement of all the *temporall affaires* within the *County Palatine* of *Dureſme*, by virtue

of the *Palatinate* which for many hundreds of years had been anexed to his *Epiſcopall See*. In particular he had the power of placing and diſplaceing all the *Judges*, *Regiſters*, *Clerks*, and other officers belonging to the *Courts of Juſtice*; of conſtituting the *Sheriffe* and *under Sheriffe*, *Eſcheters*, *Feudaries*, *Coroners*, &c. Of commiſſionating all *Juſtices of the peace*: and likewiſe of all the *Deputy Leiutenants*, *Colonells*, *Captaines* and all other officers of the *Trained Band*, within the ſaid *County palatine* of *Dureſme*. In ſum his power was ſo great in all *temporall affaires* there as it paſſed for a maxim or generall rule: *Quicquid poteſt Rex extra* [Epiſcopatum] *poteſt Epiſcopus intra*. And yet in the mannagement of all theſe great affaires he carried himſelf with ſo much *juſtice* and *equity*, for ten years together before theſe late troubles put a diſturbance in the *exerciſe* of his *government*, that no complaint was ever made againſt him to the *Parliament*, during all the time that *Satan* was let looſe to *ſift him like wheat*, as well as the reſt of his *Brethren* of that *Holy Order*; which is an argument of his *integrity* beyond all exception.

66. I except only the caſe of Mr. *Smart*, which had no relation to the *County Palatine*, nor concerned this *Biſhop* any otherwiſe then as one of the *Judges* in the *High commiſſion Court*, if the charge had been made good, (as it never was,) againſt him or any of the reſt. And yet for all that, he was troubled by him, (very undeſervedly if the truth were known,) in a long vexatious *ſuit* for a pretended *falſe impriſonment*, though he never could recover any thing upon it.

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67. It is a thing too notorious, that the people were wrought upon in ſome places to make complaints where there was no cauſe; and therefore I mention this the rather to the honour of the *Gentry* and others of this *County* that they could ſee when they were well: And they are the more to be pittied, in that reſpect, in being deprived of that *juſt* and *moderate government* under which they and their forefathers had lived ſo happily for ſo many generations. It is no part of my preſent deſigne to enquire how his *predeceſſors* adminiſtred that *Government*, though if it were, it would not any way deminiſh their honour. And yet what he did was not inferriour to any of them. I ſhall here obſerve ſome generall rules which he ſet to himſelf, becauſe particular inſtances would be endleſs, and they ſhall be ſuch wherein his own particular profit was concerned, becauſe his *moderation* in them, will abundantly ſatisfy the Reader concerning his carriage in other affaires, where he had not the like temptations.

68. I have formerly obſerved, that he was poſſeſſed of *Jura Regalia* by reaſon of the *County palatine* of *Dureſme* annexed to his *Epiſcopall See*: And by reaſon of this, beſide his *Ordinary Rents* and *Revenues*, he had the diſpoſall of all *Wardſhips*; and all *Wrecks* and *Deodans*, and other things of like nature were alſo confiſcated to him: And therein his *moderation* was conſpicuous. And firſt for his *Fines* at the renewing of *Leaſes*, he never intermedled in ſetting them himſelf, but referred the buſineſs to foure *Gentlemen* of the *Neighbour-hood* to make a *moderat compoſition* between him and his *Tenents*.

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2. In wrecks he took ſuch a ſmall ſum of the perſon that had ſuffered them, as was not worthy of the name of a *compoſition*; having no other aime in taking any thing then only to preſerve the *right* to himſelf and his ſucceſſours, and aſſiſt the deſtreſſed perſon in the preſervation and recovery of his goods from the Neighboring multitude, who are uſually too ravenous in ſuch Caſes; herein truly imitating that of *Juſtinian* the Emperour in the like Caſe: *Nolo fiſcum meum alienâ jacturâ ditéſcere.* 3. In *Deodans*, where any man had made himſelf away; though by law the whole eſtate was confiſcated *in deteſtationem criminis*, to deterre others from committing the like horrid offence; Yet was he ſo compaſſionate as not to exceed *a fourth part* of the eſtate in his compoſition after the moſt *moderate valuation*: not willing to add more miſery to the living; who had incurred ſo much affliction by the dead. 4. And laſt of all for *Wardſhips*, they were managed with that tenderneſs of care and moderation within the liberties of this *Palatine*, as none of the *Gentry* had ever any cauſe of any wrong done either to their *perſons* or *Eſtates* during their *Minority*.

69. By theſe inſtances of his great *compaſsion* and *Moderation* in adminiſtring the *Temporall* affaires of the *County palatine*, even then when the *Lawes of the Land* would have warranted him to have advanced his own intereſt much higher then he did; we may meaſure, (*tanquam ex pede Herculem,*) how much greater his *Fatherly* care was for the *Spirituall affaires* of the *Biſhoprick*, ſeeing that by the *Law* of *God*, the

the loſs of any one ſoul which he had committed to his charge, would have been the hazzard of his own. I muſt not inlarge into many inſtances to illuſtrate this; and I need not alledge more then this one following, becauſe it contains ſo many under it. The thing I mean was his pious endeavours to redreſs that groſſe abuſe which is ſo common, in *ſtarving the ſouls* of the people for want of a ſufficient *maintenance* for the Clergie, by ſettling ſome competent *Augmentations* upon the ſmaller benefices within his *Dioceſſes*, whereof the greater half were very meanly endowed *Vicaridges*, or (which was far worſe) *Stipendiarie Cures*, ſome of which not above five pound *per annum*, and few above ten pounds or twenty marks.

70. His *Intereſt* was ſo great in that Country, as gave him the advantage above moſt of his *Brethren* to be a leading man in ſo good a work; and he doubted not but the reſt of the *Biſhops* (who ſaw the abuſe as well as he, but foreſaw withal how odious and difficult a thing it would be to apply a remedy to it) might the more eaſily proceed to do the like, when the the Ice was once broken. He had given a good example long before *whiles he was Biſhop of Lichfield, in abating a good part of his fine to increaſe the portion of the Miniſter in the Vicarage of* Pitchley *in Northamptonſhire*, as a learned perſon and exact obſerver of ſuch things hath told us: and if either his own *example* or *power* could redreſs a grievance of ſo bad conſequence he was reſolved neither of them ſhould be wanting. *Mr.* Stephens pref. to S. *Hen. Spelmans* larger work of Tithes.

71. And therefore to lay his foundation the ſurer, in a work of ſo great *difficulty* as well as *importance*, he

he applied himself for *Councel* to three of the most learned and eminent persons that were in *England* for their knowledge both of the *Common* and *Civil Law*, the *Lord Keeper Coventrie*, Mr. *Noy* the Kings *Attorney general*, and Sir *Henry Martin* Judge of the *Prerogative Court* of the *Arch-Bishop* of *Canterbury*; who all of them unanimously concurred in these four points.

1. That all *Abbots*, *Priors*, and other *Religious persons*, who had *Rectories* or personages of Churches *Appropriated* to their several Convents were bound by law (especially since the time of *King Richard the second*) upon every avoidance of the *incumbent* to *present* an able *Clerk*, sufficiently endowed out of the *Tithes* belonging to the said *Rectory*, to the *Bishop* of the *Diocess* wherein any such *Rectory* was, to be *instituted* and admitted to the *cure of souls* within the said Parish.

2. That in case they did not *present* such a person so endowed within *six Moneths* after any *vacancie*, then the *Bishop* of the *Diocess* might *Collate* the said Vicarage *jure de voluto*, *post lapsum temporis*, upon any fit person, and *endow* it with sufficient maintenance, proportionable to the *merit* of the person and *quantity* of the *Tithes*.

3. That at the *Dissolution* of *Abbies*, *Priories* and other *Religious Houses*, all such *Rectories Appropriate* were setled upon the *Crown* no otherwise, then the said *religious persons* formerly had and enjoyed them. And therefore,

4. That the *Bishops* authority over *Churches appropriate* was neither taken away, nor any way infringed, either by the *Common* or *Statute Law*; but that he

may

may now as lawfully appoint a competent *Augmentation* out of the *Impropriate Tithes*, where the *Vicarage* is not ſufficiently endowed, as any *Biſhop* might formerly have done while *Abbies*, *Priories*, and other *Religious houſes* were in being.

72. Having thus fully informed himſelf of his *juſt power* in a matter of ſo high concerment for the advancement of *Chriſtian religion*, and the *good of ſouls*, he reſolved to put it in practiſe as far as God ſhould enable him, and truſt him with the event; though he knew it would be a matter of no ſmall difficulty to revive a matter of that nature that had laid buried in the rubbiſh of *religious houſes* ever ſince their diſſolution. And becauſe he was willing to ſhew his own good example as well as his power, he *began* (as *charity* directed him) *at home* with the pariſh of *Biſhop-Aukland*, ſo called from one of his houſes, the *Caſtle* there, (wherein there then was (and great pity it is not ſtill) a *Chappel* inferiour to none of any *Prince* in *Chriſtendome*;) here he augmented the ſtipend of the *Mother Church* from 16. pound *per annum* to fourſcore; and the *Chappels* belonging to it from about ſix pounds *per annum* to thirty; intending to extend the like *Epiſcopal* care in ſome proportion over all the reſt of his *Dioceſs*. But this being ſuch a fatal blow to the *Prince of darkneſs*, was not like to take the wiſhed effect *in the middeſt of this crooked and perverſe generation*. And therefore it is no wonder ſo pious a work ſhould become abortive by the *Scotch* invaſion, which then immediately followed; and after that the reſt of thoſe troubles and deſolations which have given ſuch a mortal wound to a glorious *Kingdom* and a flouriſhing

Church, as makes our friends pity our miſerie, and our enemies rejoyce at our folly.

73. I cannot acknowledge any *digreſsion* in all this, ſeeing it is one of the principal paſſages of his *life*, and ſuch an *Heroical* action as I could not poſſibly omit it. But if any ſhall accuſe me of a voluntary *digreſsion* in what now followes, I ſhall freely confeſs the *fact*, and ſubmit to the *Readers* pardon. I know I am here engaged in a *Paradox*, (as that word is taken in the proper ſenſe, for a *truth not commonly taken notice of*,) but that might paſs well enough, if it were not that I have ſtretched ſo far beyond my own *laſt*, and intrenched upon the noble profeſſion of the *Law*, in a point which *ſelf-intereſt* and *prepoſſeſsion* hath rendered very tickliſh. Only this I have to plead for my ſelf, that what I ſay here is no more then a bare *report* of a *matter of fact*: and I am the more imboldened to report it, becauſe I find it ſo conſonant to what that learned and judicious Antiquary Sir *Henry Spelman* hath delivered as *the Law of England* in this very * caſe. I am as unwilling to put a *fallacy* upon the *Reader*, as to *conceal* the *truth*; and therefore (though I take the liberty to digreſs a little) I ſhall ſet down his own words, ſo far as they concern the point in hand; and that alſo with his own *Apologie* and *Submiſsion* to the *learned Maſters of the Law*, that I do it not *aſſerendo docere, ſed diſſerendo quærere.*

* In his larger works of Tithes chap. 29.

p. 161.

74. The appropriation *of a* Parſonage (ſaith this excellent Author) *was no more at firſt but a grant made by the* Pope — *to an* Abbat, Prior, Prebendary, *or ſome other* ſpiritual perſon, *being a* body politick *and ſucceſsive, that he and his ſucceſſours might for ever be* Parſons

p. 153.

Parſons *of that Church; that is, that as one of them dyed, another might enter into the* Rectory, *and take the fruits and profits thereof, without further trouble of* Admiſſion, Plowd. f. 500.
Inſtitution, *or* Induction.

75. *But ſhortly after* Deans and Chapters — *obtained like Licenſes to them and their ſucceſſours, who being a* body Corporate *conſiſting of a* multitude, *could not joyntly perform this function, and in particular none of them was tyed unto it. Then was deviſed, that by their* common Seal *(which is the tongue of their Corporation) they might appoint a* Deputy *or* Vicar *to do it for them, which invention gave the wound unto the* Church, *whereof it bleedeth at this day,* &c. p. 152.

76. *By this window crept the* Vicars *into the* Church, *who for the moſt part were ſome of the* Monaſtery *whereunto the* Appropriation *belonged, till the Statute of* 4. H. 4. cap. 12. *provided, that in* every Church ſo appropriate a ſecular perſon [viz. *a Prieſt that was not a Monck*] be ordained Vicar perpetual, Canonically inſtitute and induct in the ſame, and *COVENABLY INDOWED BY THE DISCRETION OF THE ORDINARY*, to do divine ſervice, and to inform the people, and to keep Hoſpitality there — and that no religious [*that is, none that was a Monck profeſſed of any religious Order*] be in any wiſe made *Vicars* in any Church ſo appropriate, *&c.* p. 153.

77. *Thus came* Vicars *to get a lock out of the* Parſons *fleece* — *But yet notwithſtanding they were thus indued before this Statute: for in a* Synod *holden at for the* Province *of* Canterbury. Anno 1222. cap. 18. *it was ordained that leſs ſhould not be aſsigned to a* perpetual Vicar *then* five marks a year in Rent; *which in the proportion that the* rents *of that time hold to*

this, cannot be less then thirty or forty pounds a year, &c.

P. 157. 78. *It appeareth by that which is afore shewed, and the circumstances thereof* (as this learned Author goes on) *that the* appropriating *of a* Parsonage, *or the* endowing *of a* Vicarage *out of it, do not cut the* Parsonage *from the* Church, *or make it* Temporal, *but leaveth it still* spiritual, *as well in the eye of the* Common Law, *as of the* Canon Law. *For if it became* Temporal *by the* Appropriation, *then were it within the* Statute of Mortmain, *and forfeited by that very* Act. *But it is agreed by the* 21. Ed. 3. fol. 5. *and in* Plowd. Com. fo. 499. *that it is not* Mortmain, *and therefore doth continue* spiritual. *For which cause also the* Ordinary *and* Ecclesiastical officers *must have still the same authority over such* appropriate Churches, *as they had before those* Churches *were* Appropriate. *Therefore in the year* 1252. Robert *Bishop of* Lincoln *by Commission from* Innocent 4. *not only enlarged the endowments that before were made to divers* Vicarages, *as he thought good, but endowed others out of those* Appropriations *which had no* Vicarages *endowed, to the great discontentment of all the* Appropriataries *of that time, as appeareth by* Matthew Paris. *And therefore also the Statute of* 15. R. 2. cap. 6. *and that of* 4. H. 4. cap. 12. *that ordained that in* Licences *of* Appropriation *in the* Chancery it should be contained, that the *Bishop of the Dioceſs* in *EVERY CHURCH* so Appropriated, should *PROVIDE BY HIS DISCRETION* that the *VICAR* were * *COVENABLY ENDOWED*, divine service performed, and a *CONVENIENT PROPORTION* of the fruits thereof yearly *DISTRIBUTED* to the *POOR* of the Parish; *did but* agnise *and* affirm *the* spiritual end *whereunto these* Parsonages *were* appropriated,

* *Well and sufficiently endowed.* 15. R. 2. c. 6.

priated, *and the* authority *the* Church *had ſtill over them notwithſtanding ſuch* appropriation, *commanding the* Biſhops *to ſee it executed.*

79. Thus far this *learned Author* concerning the nature of *Appropriations*, and the *Biſhops* power over them while they belonged to *Religious houſes*. And as for the time ſince the *diſſolution*, he proceedeth on thus.

80. *The Statute* [of 27.H.8. c. 28.] *ſaith, that the* p.161. *King ſhall have all ſuch* Monaſteries, Priories *and other* ſuch Religious houſes *of Moncks* —— *as were not above* 200.l. *a year* — *in as large and ample manner as the* Governours *of thoſe and ſuch other* Religious houſes *have, or ought to have the ſame, in right of their* Houſes, &c. —— whereupon he inferreth, that *though the ſtatute* p.154. *changed the* owner, *yet it changed not the* nature *of the thing. The* Monaſtical perſons *had them before as* ſpiritual livings, *and now the* King *muſt have them in as* large manner, *but ſtill as* ſpiritual livings.

81. And again to the ſame effect — *neither do I* p.158. *yet find where this power* [viz. of granting Augmentations] *is taken from the* Biſhops; *for the* Statute *that giveth thoſe* appropriate Churches *to the* King, *ſaith not the* King *ſhall have them as* temporal lands, *or diſcharged of the* Biſhops juriſdiction, *but that he ſhall have them as the* Religious perſons *had them, that is, as* ſpiritual livings, *and conſequently ſubject to the* juriſdiction *the* Biſhops *before had over them; and then are they no otherwiſe in the hands of the* Layty.

82. Hitherto this learned and judicious Author whereunto I ſhall only adde (which I wonder he did omit) that both in the aforementioned *Act* of 27. H. 8. c. 28. and likewiſe in the other *Act* of 31.

H.8.

H. 8. c. 13. (where the reſt of the *Monaſteries*, &c. which were above 200. l. *per annum* are confirmed to the *King*) there is this expreſs *ſalvo*: *ſaving to all and every perſon and perſons, and bodies politick, and their heirs and ſucceſſours, and the heirs and ſucceſſours of all and every of them (other then the ſaid late Abbots, Priors,* &c.) *all ſuch right, title and intereſt — Synods, Proxies, and all other profits, as they or any of them have, claim, ought, may or might have had, in or to the premiſes, or any part or parcel thereof* (and *PERSONAGES APPROPRIATE* are mentioned expreſly as a part of the premiſes in the Statute of 31. *H.* 8. *c.* 13.) *in ſuch like manner, form and condition, to all intents, reſpects, conſtructions, and purpoſes, as if this Act had never been had, ne made.* From whence I conceive it is no unreaſonable inference to conclude that whatſoever power the *Biſhop* of the *dioceſs* had over *Churches appropriate* before the *diſſolution* of *Monaſteries*, he had and hath over *Churches impropriate* after. And then I have no more to ſay (as to this particular) but to beg my Readers pardon once again for this long *digreſſion*.

83. I have now brought this *view* of the *life* of this *Reverend Biſhop* to the precipice of his *outward ſplendour*; though neither his *glory* nor *happineſs* incurred the leaſt diminution by his future ſufferings: for he was never more *happy* in his own thoughts, nor more *glorious* in the eyes of all good men then in being exerciſed in thoſe *troubles*, whereof the continued *ſeries* of publick affairs afforded him a perpetual opportunity from this time till his death. The particulars whereof were ſo many, as I ſhall only cull out two for inſtances: the one whereof was in conjunction

junction with *eleven* of his *reverend Brethren*, the other peculiar to himſelf alone.

84. I muſt make my paſſage to the former of theſe through thoſe confluences of the rude multitude at *Weſtminſter* at the beginning of the late *Parliament*, which I hope may now be called by their proper name, *Tumults* without offence; and were never thought otherwiſe by any, but thoſe that had ſacrificed their underſtandings and tongues to the *Votes* of the *Houſe* of *Commons*. When I know a more proper term for the like overture of *reformation* made at *Epheſus*, when *ſome cried one thing, ſome another*, and *the greater part knew not why they were come together*, I ſhall moſt willingly apply it nearer home. I am ſure there could hardly be a fitter parallel to that at *Epheſus*, then theſe at *Weſtminſter*, in one whereo this *Reverend Biſhop* was in extream hazard of hi life, by the multitude that were beckoned thither by the contrivers of our late miſeries: whereof ſome cried, *pull him out of his Coach*: others, *nay he is a good man*: others, *but for all that he is a Biſhop*. And I have often heard him ſay, he believed he ſhould not have eſcaped alive, if a leading man among that rabble had not cried out; *let him go and hang himſelf*, which he was wont to compare to the words of the *Angel* uttered by *Balaams Aſſe*, though the rudeneſs of the expreſſion argued more of the *Aſſe* then the *Angel*. Acts 19.31.

85. Upon theſe and the like violations of the *liberty* and *freedome* eſſential to all the *members* of *Parliament*, whereby the *Biſhops* were neceſſitated to omit the diſcharge of their duty in the *Houſe* of *Peers*, according to their *ancient right* before the name of *Parli-*

Parliament was known in *England*, and according to the ſeveral *Writs* by which they were ſummoned to that *Parliament*; *twelve* of them (whereof this *reverend perſon* was one) meeting together to conſult and adviſe how they might make the *diſcharge* of their *duty*, and the *enjoyment* of their *ſafety* conſiſt together, agreed upon a *Petition* to the *King*, wherein they did *remonſtrate* ſome of thoſe *violences* offered to their perſons, and the *juſt fears* they were in by thoſe *tumults*; and did *Proteſt* their *diſſent* from all *Lawes* which ſhould be enacted, till they might attend the *ſervice* of the *Houſe* with *freedome* and *ſafety*; and the *Nullity* of them that ſhould be made, while the *Parliament* was under ſuch a *force*, as themſelves and their *Brethren* (being one of the *three eſtates*,) could not attend the *ſervice* of the *houſe* without the apparent hazard of their lives, or to this effect.

86. And though it was the known and continual *practiſe* of the *Houſe* of *Peers*, that any *one member* of it might enter his *diſſent* upon *record* from any thing he diſliked though it had already *paſſed the Houſe*; yet was this *Proteſtation* of the *diſſent* of all theſe *twelve Reverend Biſhops* aggravated with ſo much virulence by the *leaders* of the *faction*, as to get them charged with *High Treaſon* by the *Houſe of Commons* for it, and committed to priſon upon it; and yet after they had got the *Bill* to paſs againſt the *Biſhops* ſitting in *Parliament*, they let the *accuſation* fall without ever drawing it into a formal *Impeachment*, as being aſhamed of ever having it brought unto a *Legal trial*, where *Council* might be heard on both ſides. And upon this occaſion did this *Reverend Biſhop* and the reſt ſuffer about four moneths *impriſonment*; though

though it is true indeed the place of his and the *Biſhop* of *Lichfield* and *Coventries* impriſonment was the *houſe* of the *Huiſher* of the *Black Rod*, whereas the other *Ten* were ſent to the *Tower*: but whether this was in favour to theſe two as being *very old*, or to the perſon to whom they were committed as being then reputed *rich*, may beſt be conjectured by the *exceſſive charge* they were at there, more then the other in the *Tower*.

87. And though this *Fact* was never permitted to come to a due examination according to the ancient and known manner of proceeding at law in caſes of *Treaſon*, (though it was earneſtly deſired and endeavoured by theſe *Reverend Biſhops*,) yet were they ſo far *prejudged* by it, as to make all the *twelve* lyable to *Sequeſtration* for it, as that word hath been abuſed of late for the taking away of a mans *whole eſtate Perſonal* and *Real*. Which yet had not been half ſo grievous to them, if they had not ſeen an occaſion taken thereby to *rob God* of the *patrimony*, as well as of the *moveable goods* of their ſeveral *Churches*; which was ſhared among thoſe that had long gaped for it, or made *the price of blood* by being *put into the Treaſurie* out of which the War was maintained. *I pray God it may never be laid to their charge.*

88. But to let this paſs as the *common cauſe* of this once *flouriſhing Church*, I ſhall return to this *Reverend Biſhop* in particular, who being diſcharged from his *firſt Impriſonment* returned to his lodgings in *Dureſme Houſe*, and there attended his *Devotions* and *ſtudy*, till ſuch time as his *adverſaries* thought fit to give him another occaſion to exerciſe his *patience* under a *ſecond captivity*, for which the ſnare was thus prepared.

89. It was repreſented to the *Houſe* of *Commons* by ſome of his back-friends as a matter of much prejudice to their affairs, that he ſhould ſtill have in his cuſtody the *Seal* of the *County Palatine* of *Dureſme*. (The method and motive were both of them near of kin to that which *Jezebel* practiſed to get *Naboths Vineyard*, though I ſhall forbear the mention of any particular Perſon.) The *Houſe* hereupon ſent a *Committee* of their own members to demand it; and the *anſwer* he returned was in the *Negative*, but yet as well ſweetned with *civil expreſſions* as he could make it; and among other things he deſired the *Interpoſition* of the *Houſe* of *Peers* (for it was while they ſate) for their fuller ſatisfaction; which they rightly interpreting to be an *Appeal* from thoſe that were not his *competent Judges* to thoſe that were, ſent for him by their *Sergeant* at *Arms* to appear at their *Bar*; which he did, and made it evident to them. 1. That it was not a *Seal* tranſmitted from *Biſhop* to *Biſhop* ſucceſſively, but one that had his own *Arms* and *Impreſs* cut upon it. 2. That to part with it could not but be of great prejudice to ſeveral perſons within the *County Palatine* of *Dureſme*, whoſe eſtates depended upon it, both by way of *Patents* for *Offices* and *Leaſes* for *Lands*. He added alſo 3. That it might be prejudicial to *himſelf* and *ſucceſſours*, and to the *Perſon* by whom he received the power to make it. Which being a very reaſonable *Plea*, (though the laſt part of it was not very acceptable to them) the *Houſe* had nothing to object againſt it, and ſo diſmiſt him for that time. And yet *manet altâ mente*; his adverſaries that could not then have their wills on him, retained their malice againſt him till another opportunity.

1 King. 21.

90. And

90. And that fell out not long after upon this occaſion. The right Honourable the *Earl* and *Counteſs* of *Rutland* having alwayes carried a very Reverend reſpect to this good *Biſhop*, and he no leſs honourable eſteem of them and that noble Family, deſired him to perform the holy *Office* of *Baptiſme* to a ſweet young *Lady* which God had then newly bleſſed them withall; which he did (as he alwayes judged a *Biſhop* ought to do) exactly according to the *order* of the *Church*, preſcribed in the *Book* of *Common Prayer*. And this being taken notice of by his old *adverſaries*, and much aggravated by ſome *Zealots* of the contrary perſwaſion (whom I hope God hath forgiven) was complained of to the *Houſe* of *Commons*, as a thing *ſuperſtitious*, *idolatrous*, or I know not what.

91. It is a hard caſe when the *Commons* muſt teach their *Biſhops* (whom God hath placed over them in chief as the *guides* of their *ſouls*) what is *ſuperſtition* and *idolatrie*. But the world being then turned upſide down, it was the leſs wonder the caſe was ſo in this particular. And accordingly having ſent for him as a *Priſoner* to their *Bar*, they patched up this fault to the former to make an *Accumulative crime* of both together, and ſo committed him *priſoner* to their *Sergeant*, under whoſe cuſtody he continued about 6. Moneths before he could obtain his enlargement.

92. Having thus fallen upon a diſcourſe concerning the *Sufferings* of this *Reverend Biſhop* in relation to the *Parliament*, it will not be amiſs to enlarge it a little farther, ſo as to take in a buſineſs pretended to be done in the late *Parliament*, wherein he had been a deep *ſufferer* in point of his *Reputation*, if he had not

lived to clear himſelf of it: the caſe was thus.

93. In the year 1657. came forth a *Book* ſaid to be *Printed* at *Rouen*, intituled [*A Treatiſe of the Nature of Catholick Faith and Hereſie*] wherein the *Author* (or *Authors*) *N. N.* hath conjured up the old over-worn fable of the *Nags-head Ordination* or *Conſecration* from the place where it was firſt hatched; and impoſeth the patronage of it upon this *Reverend Biſhop* in theſe words.

Chap. 2. Sect. 3. P. 9.

94. *In the beginning of the late* Parliament *ſome* Presbyterian Lords *preſented to the* Upper Houſe *a certain* Book, *proving that the* Proteſtant Biſhops *had no* Succeſſion *nor* Conſecration, *and therefore were* no Biſhops, *and by conſequence had no* right *to ſit in* Parliament. *Hereupon* Doctor Morton *pretended* Biſhop *of* Durham, *who is yet alive, made a* Speech *againſt this* Book, *in his own and all the* Biſhops *behalf then preſent: he endeavoured to prove* ſucceſſion *from the laſt* Catholick Biſhops, *who (ſaid he) ordained the firſt* Proteſtant Biſhops *at the* Nags-head in Cheapſide, *as was notorious to all the world*, &c. *Therefore the ſaid* Book *ought to be looked upon as a* groundleſs Libel. *This was told to many by one of the ancienteſt* Peers *of* England, *preſent in* Parliament *when* Morton *made his ſpeech: and the ſame he is ready to depoſe upon* Oath. *Nay, he cannot believe that any will be ſo impudent as to deny a thing ſo notorious, whereof there are as many* witneſſes *living as there were* Lords *and* Biſhops, *that were that day in the* Upper Houſe *of* Parliament.

Sect. 28. P. 26, 27.

95. And again in the ſame Chapter. *Whereas* Doctor Morton *pretended* Biſhop of Durham *affirmed publickly in the* Upper Houſe *that the firſt* Proteſtant Biſhops *were Conſecrated at the* Nags-head; *this anſwe*

swer all the rest approved by their silence, and were glad to have that retiring place against the Presbyterians, *who proved clearly that they were not* Consecrated *at* Lambeth, *as Mr.* Mason *pretends*, &c.

96. These are the Authors words: and they have already been proved to be so notoriously imposterous and false in a *Book* written by the accurate pen of the right Reverend Father in God the Lord *Bishop* of *Derrie*, that I might have saved my *Reader* this trouble, but only that I measure this action by what I know was the minde of this *Reverend Bishop* while he lived, who was so exceedingly sensible of the wrong done him in this particular, that he never thought any thing too much to vindicate himself from it. And this is evident by his tripling his guard against it: first in that *Codecil* annexed to his *Will* which is herewith published; then by a *Letter* to Mr. *Gunning*, desiring him to take notice of the injury in a *Book* which he was then preparing for the *Press*: and last of all in a *Formal Protestation* made by him in the presence of a *publick Notarie* before several competent witnesses; and *attested* unto afterwards by all the *Bishops* now surviving, who sate in that *Parliament*, (excepting only the *Bishop* of *Bangor*, who lives so far remote in *Wales*, as he could not conveniently be sent unto;) and likewise by as many of the *Temporal Lords* who sate in that *Parliament*, as with any convenience it could be presented unto; and last of all by all the *Clerks* that attended in the *House* of *Peers*, and who are sworn officers to keep true and perfect *Records* of what passeth there. The form whereof and of the *Attestations* annexed to it, are word for word as followeth;

(not to be exceptd
st errata

loweth; and for the other circumſtances of that Action, I ſhall refer the Reader to my *Preface* before the Learned *Biſhop* of *Derries Book* above mentioned.

The Biſhop of Duresmes *Proteſtation.*

97. WHereas I am moſt injuriouſly and ſlanderouſly traduced by a nameleſs Author calling himſelf *N. N.* in a *Book* ſaid to be *printed at Rouen* 1657. intituled *A Treatiſe of the Nature of Catholick Faith and Hereſie*; as if upon the *preſenting of a certain Book to the Upper Houſe in the beginning of the late* Parliament, *proving* (as he ſaith) *that the Proteſtant Biſhops had no Succeſſion nor Conſecration, and therefore were no Biſhops, and by conſequence ought not to ſit in* Parliament; I ſhould make a *ſpeech againſt the ſaid Book in my own and all the the Biſhops behalf, endeavouring to prove ſucceſſion from the laſt Catholick Biſhops* (as he there ſtiles them) *who by Impoſition of hands ordained the firſt* Proteſtant *Biſhops at the Nags-head in Cheapſide, as was notorious*

to

to all the world, &c. I do hereby in the preſence of Almighty God, ſolemnly *proteſt* and *Declare* to all the world, that what this *Author* there affirms concerning me is a moſt notorious untruth and a groſs ſlander. For to the beſt of my knowledge and remembrance no ſuch *Book* as he there mentions, was ever *preſented to the Upper Houſe,* in that or any other *Parliament* that I ever ſate in: and if there had, I could never have made ſuch a *ſpeech* as is there pretended, ſeeing I have ever ſpoken according to my thoughts, and alwayes believed that *Fable of the Nags-head Conſecration* to have proceeded from *the Father of Lyes,* as the *Authentick Records of the Church* ſtill extant, which were ſo faithfully tranſcribed and publiſhed by Mr. *Maſon,* do evidently teſtifie. And whereas the ſame impudent *Libeller* doth moreover ſay, that what he there affirms *was told to many by one of the Ancienteſt Peers of England preſent in Parliament when I made this* [pretended] *ſpeech,* and that *he is ready to depoſe the ſame upon his oath,* and that *he cannot believe any will be ſo impudent as to deny a thing*

ſo

ſo notorious, whereof there are as many witneſſes living as there are Lords and Biſhops that were that day in the Upper Houſe of Parliament, &c. I anſwer, that I am very unwilling to believe any *Peer of England* ſhould have ſo little ſenſe of his Conſcience and Honour, as either to ſwear, or ſo much as affirm ſo notorious an untruth. And therefore, for the juſtification of my ſelf, and manifeſtation of the *truth* in this particular, I do freely and willingly *Appeal* (as he directs me) to thoſe many *Honourable* perſons the *Lords Spiritual and Temporal* yet alive, who ſate in the *Houſe* of *Peers* in that *Parliament*, or to as many of them as this my *Proteſtation* can come to, for a true *Certificate* of what they know or believe concerning this matter: humbly deſiring them, and charging upon their *Souls*, as they will anſwer it to *God* at the *Day of Judgement*, that they will be pleaſed to teſtifie the *truth* and *nothing but the truth* herein, to the beſt of their *knowledge* and *remembrance*, without any favour or affection to me at all. I cannot reaſonably be ſuſpected by any indifferent man

of

of denying any thing that I know or believe to be true, ſeeing I am ſo ſhortly in all probability to render an account to the *Searcher of hearts* of all my words and actions, being now (at the leaſt) upon the *Ninty fifth year of my Age*: and I acknowledge it a great mercy and favour of God, that he hath reſerved me thus long to clear the *Church of England* and my ſelf of this moſt notorious ſlander, before he takes me to himſelf: for I cannot imagine any reaſon, why this ſhameleſs *writer* might not have caſt the ſame upon any of my *Reverend Brethren* as well as me, but only that I being the *Eldeſt*, it was probable I might be in my grave before this untruth could be taken notice of in the world. And now, I thank *God*, I can chearfully ſing my *Nunc dimittis*, unleſs it ſhall pleaſe him to reſerve me for the like ſervice hereafter: for I deſire not to live any longer upon Earth then he ſhall be pleaſed to make me his inſtrument to defend the *truth*, and promote his *glory*. And for the more ſolemn and full *confirmation* of this my Free and Voluntary *Proteſtation* and

Declaration, I have hereunto ſet my hand and ſeal this ſeventeenth day of *July*, *Anno Dom.* 1658.

Signed, Sealed, publiſhed and declared in the preſence of — *Tho. Dureſme.*

Tho. Saunders Senior.
Tho. Saunders Jun.
Jo. Barwick Clet.
R. Gray.
Ewan Davies.

98. *Hereunto was added the Atteſtation of a* Publick Notarie (*ſubſcribed with his hand, and Signed with his Notarial mark and* Motto) *in theſe words*: *I* Tobie Holder, *publick Notarie*, being requeſted by the right Reverend Father in God *Thomas* Lord Biſhop of *Dureſme*, at the Houſe of *Thomas Saunders* Eſq; in the pariſh of *Flameſtead* in the County of *Hertford*, in the year of our Lord, Moneth and Day above ſpecified, was then and there perſonally preſent, where and when the ſaid *Reverend Biſhop* did ſigne, publiſh and declare this his *Proteſtation* and *Declaration* above written

ten to be his *Act* and *Deed*: and did cauſe his *Authentick-Epiſcopal Seal* to be thereto affixed, in the preſence of the *Witneſſes*, whoſe names are there ſubſcribed. And did there and then likewiſe ſigne, publiſh, and declare as his *Act* and *Deed*, another of the ſame Tenour written in Paper, *which he ſigned* with his *Manual Seal* in the preſence alſo of the ſame *witneſſes*. All this I heard, ſaw, and therefore know to be done. In teſtimony whereof I have ſubſcribed, and thereto put my uſual and accuſtomed *Notaries ſigne*.

Tob. Holder.

99. To this *Proteſtation* were annexed theſe three following *Atteſtations*, from the *Biſhops*, *Temporal Lords*, and *Clerks*.

The *Atteſtation* of the *Biſhops*.

WHereas we the ſurviving *Biſhops* of the *Church of England*, who ſate in the Parliament begun at *Weſtminſter* the third day of *November* 1640. are requeſted by our Reverend Brother, the Lord Biſhop

of *Dureſme* to declare and atteſt the *truth* concerning an Imputation caſt upon him, in the *Pamphlet* of that *nameleſs Author* mentioned in his *Proteſtation* and *Declaration* here prefixed: and whereas we are obliged to perform what he requeſteth, both for the juſtification of the *truth*, and for the clearing of our ſelves of another ſlanderous aſperſion, which the ſame *Author* caſteth upon us, as if we had heard our ſaid *Reverend Brother* make ſuch a *ſpeech* as is there pretended, and by our *ſilence had approved* what that Libeller falſely affirmeth was delivered in it: we do hereby ſolemnly *Proteſt* and *Declare* before *God* and all the *world*, that we never knew of any ſuch *Book* preſented to the *Houſe of Peers*, as he there pretendeth, nor believe any ſuch was ever preſented; and therefore could never hear any ſuch *Speech* made againſt it as he mentioneth, by our ſaid *Reverend Brother*, or any other, much leſs approve of it by our *ſilence*. And if any ſuch *Book* had been preſented, or any ſuch *Speech* had been made, there is none among us ſo ignorant, or negligent in his duty

duty in defending the *truth*, but would have been both able and ready to have confuted ſo groundleſs a *Fable* as the pretended *Conſecration of Biſhops at the Nags-head* out of the *Authentick* and known *Regiſters* of the *Church* ſtill extant, mentioned and faithfully tranſcribed and publiſhed by Mr. *Maſon* ſo long before. For the *Confirmation* of which *Truth*, and *Atteſtation* of what our ſaid *Reverend Brother* hath herewith *Proteſted* and *Declared*, we have hereunto ſet our *hands*; *dated* the nineteenth day of *July*, *Anno Dom.* 1658.

Guil. London.
Will. Bath and *Wells.*
Ma. Elie.
Ro. Oxon.
Jo. Roffens.
Br. Sarum.

The *Atteſtation* of the *Lords Temporal.*

100. WE of the *Lords Temporal*, whoſe names are hereunder written, who ſate in the *Parliament* begun at *Weſtminſter*

minſter the third day of *November* 1640. being deſired by the *Biſhop* of *Dureſme* to teſtifie our *knowledge* concerning an Imputation caſt upon him about a *Speech pretended to be* made by him in that *Parliament*, more particularly mentioned and diſavowed in his prefixed *Proteſtation*: do hereby *Teſtifie* and *Declare*, that to the beſt of our knowledge and remembrance, no ſuch *Book* againſt *Biſhops* as is there mentioned, was preſented to the *Houſe of* Peers in that *Parliament*: and conſequently that no ſuch *Speech*, *as is there pretended*, *was* or could be made by him or any other, againſt it. Teſtimony In witneſs whereof we have ſigned this our *Atteſtation* with our own *hands*. *Dated* the nineteenth day of *July*, *Anno Dom.* 1658.

Hertford.	*T. Lyncoln.*	*Monmouth.*
Dorcheſter.	*W. Devonſhire.*	*Hen. Dover.*
Lindſey.	*E. Mancheſter.*	*M. Newport.*
Rutland.	*Berkſhire.*	*F. Willughbye.*
T. Southamton.	*Cleveland.*	*J. Lovelace.*

The

The *Atteſtation* of the *Clerks* of the Houſe.

101. WE whoſe names are hereunto ſubſcribed, being *Clerks* in the Honourable *Houſe* of *Peers* during the *Parliament* begun at *Weſtminſter* the third day of *November* 1640. who, according to our ſeveral *places* and *Offices*, did give continual attendance in the ſaid *Houſe*; and, as our duty required, did reſpectively and particularly obſerve whatſoever was debated and concluded in it; do hereby *Teſtifie* and *Declare*, that, to the beſt of our *knowledge* and *remembrance* no ſuch *Book* was preſented to that *honourabe Houſe*, nor any ſuch *Speech* made in it, by the *Reverend Biſhop* of *Dureſme* or any other, as are mentioned and diſavowed in his Lordſhips *Proteſtation* and *Declaration* here prefixed. And therefore we have freely & voluntarily given this our *Atteſtation* for the *Confirmation* of the *Truth* of what is affirmed and declared by the ſaid *Biſhop* in his ſaid *Proteſtation.* In witneſs whereof we have here-

hereunto ſet our *hands*: *Dated* the twenty ſeventh day of *December*, *Anno Domini*, 1658.

Jo. Browne Cleric. Parliamentorum.
Jo. Throckmorton.
Sam. Smith.

102. This is ſo full a *vindication* of this *Reverend Biſhop* from this foul aſperſion, and ſo clear and honourable an *Atteſtation* to the cauſe of the *Church of England* in point of *Succeſſion*, that I cannot ſee what more needs be added to it, excepting only this enſuing *Certificate* out of the *Journal* of the *Houſe of Peers*, which I muſt aſcribe to the great pains and civility of Mr. *Scobel*, who after a long and diligent ſearch, wrote theſe following words over againſt the place where the objection is made *Page* 9. in the *Margine* of the *Book* which I have in my cuſtody.

Upon ſearch made in the *Book* of the *Lords Houſe*, I do not finde any ſuch *Book* preſented, nor any entry of any ſuch *Speech* made by *Biſhop Morton*.

Hen. Scobell Clerk of the Parliament.

103. And now (I ſpeak it unfainedly) I know not what *N. N.* can reply to all theſe clear *Teſtimonies* either in *truth* or *modeſty*, but only by confeſſing his

his error. If all theſe *perſons* of *Honour* and *ingenuity* (after ſuch a ſolemn *charge* laid upon them by this pious *B. Shop* to ſpeak nothing but the *truth in ſincerity*) muſt be thought to conſpire together in a *Lye*, rather then his *Ancient Peer* ſhall incur the ſuſpicion of being miſtaken, yet the *Authentick Record* of the proceedings in the *Lords Houſe* will ſufficiently juſtifie them againſt that *Calumnie*. Or if (on the other ſide) the *journal of the Houſe* ſhall be condemned by *N. N.* either as *imperfect* or *obliterated* in this particular, yet the *Readers*, (even of the *Romiſh perſwaſion*) will be ſatisfied (as many of them as will be ſatisfied with reaſon) that this is a poor and groundleſs ſhift, when they ſhall ſeriouſly conſider theſe *concurrent teſtimonies* of ſo many perſons of all ranks and orders, that are moſt likely both to know the *truth* and *remember* it. But both of theſe concurring together, will make it as clear as the *ſun* at *noon-day*, that either *N. N.* or his *Ancient Peer* is miſtaken.

104. And hence I conceive, it is, that *N. N.* (as I here) in a late reply (which I have not yet ſeen) to the above-mentioned *Book* of the learned *Biſhop* of *Derrie*, hath not the confidence to deny the *truth* of what is both there and here teſtified; but only betakes himſelf to the laſt *reſerve* of a bad cauſe, *downright railing*; venting all the malice he can upon the innocent Aſhes of this deceaſed *Biſhop*. Wherein I ſhall not gratifie him ſo much, as to make (even) that *return* which *Michael the Archangel* did to him that ſuggeſted this Topick to him; but rather that which better becomes a *Chriſtian*, and was taught us by our *great Maſter*, both by his example of οὐκ ἀντιλοιδορεῖν; and by his precept to *love* and *Bleſs*, and *pray for* him. S. Jude ver. 9. 1 S Pet. 2 23. S Mat. 5. 44.

105. It is more then high time that I return from this *digreſsion* to the remnant of the *life* of this *Reverend Prelate*, which cannot be much now that we have ſeen him ſo near to his *Nunc dimittis*. All that I ſhall need to ſay further of it (though I glance a little back upon it) will be only this; that from the time this *great light* was not ſuffered to *ſhine* upon his *Candleſtick*, he did *burn* the more zealouſly *under his buſhel*, both in his *Devotion* towards God, and his *Charity* towards all men, even his *enemies* that cauſed this *Eclipſe*; which offices (together with his uninterrupted laborious courſe of ſtudy) became thence-forward his *whole work*. This he performed at *Dureſme Houſe* in the *Strand*, till he was thrown out thence by the *Souldiers* that came to Garriſon it, a little before that horrid fact was committed upon the perſon of our late gracious *KING*, which the greateſt maſters of language can never find out a proper word bad enough to expreſs it by. And after that, being importuned by the earneſt ſollicitation of his honourable friends, the *Earl* and *Counteſs* of *Rutland* above mentioned, he became a part of their care and family at *Exeter-houſe* in the *Strand* for ſome ſhort time. But being loath to live at the charge of others, while he was able to ſubſiſt of himſelf, and thinking the *Aire* of the *Country* might better ſuit with his declining years, then of the *City*; he left thoſe *Honourable perſons* (though not without much grief to them) and betook himſelf to ſojourn firſt with *Captain Saunders* in *Hertfordſhire*, and after with Mr. *Thomas Rotheram* in *Bedfordſhire*, till by the great civility and earneſt importunity of that Noble young *Baronet*, Sir *Henry Yelverton*, he went with him

him to his houſe at *Eaſton Manduit* in *Northampton-ſhire*; where he found all the tender reſpect and care from the whole family which a *Father* could expect from his *Children*, till after ſome few moneths he rendered up his happy ſoul into the hands of his *Heavenly Father.*

106. If any ſhall be ſo inquiſitive as to deſire to know (which reaſon rather then curioſity may tempt any man to) how a perſon ſo open handed as he was both in his *Hoſpitality*, *Liberality* and *Charity*, ſhould be able to ſubſiſt ſo long without being burthenſome to any, after his being deprived ſo many years of all he had, and ſpending upon the ſtock, and yet continuing in ſome repute: I anſwer, that his caſe in this particular was not much unlike that of *Elias* while he was fed by the *Ravens*, which are of themſelves *Birds of prey*, and more apt to pluck the meat out of a mans mouth then to bring it to his hand: as of old, ſo here once again, God was pleaſed to *turn the hard rock into a ſtanding water, and the flint ſtone into a ſpringing well*; and indeed *aqua ex ſilice* is the beſt reſemblance of what he got back from them that had taken from him all that he had. 1 King. 17. 6. Pſalm 114. 8.

107. The caſe in brief was thus: when the great contrivers of the ruine of the *Church* had prevailed ſo far in the *Houſe of Commons* as to get a vote for the diſſolving of *Biſhopricks*, and ſelling the *Lands* that belonged to them; thoſe among them that abhorred the fact, though they wanted power to oppoſe it, yet prevailed ſo far upon the reſt, as to get a *feather ſtuck down where the gooſe was ſtoln*: they obtained another vote of the Houſe for ſome yearly allowance to the preſent *Biſhops* during their lives,

though in effect it proved far short of what I am bound in charity to believe many of them intended. I shall instance only in this *Reverend Bishop*, whose repute was so great among his very enemies, as to have 800. *l. per annum* voted to him, which was a far greater proportion then to any of his suffering *Brethren*, and yet signified very little in the conclusion. For while he was able to subsist without it he never troubled himself with looking after it; and at last when his pressing necessities put him upon this hard choice either to look after this or be burthensome to his friends, making choice of the former, he procured a Copy of the *Vote*: but found it to contain no more then only that such a Summe should be *payed*, but no mention either by *whom* or *whence*. And by that time he could procure an *Explanation* of the *Order* to make the pension payable out of the *Revenues of his own Bishoprick*, all the *Lands* and Revenues of it were sold or divided among themselves. Only by the importunity of his friends he obtained an Order to have 1000. *l.* in part, payed out of their *Treasurie* at *Goldsmiths Hall*, with which he payed his debts, and purchased to himself an *Annuity* of 200. *l. per annum* during his life, upon which he hath subsisted ever since.

108. This *Annuity* was granted at first by the Honourable the *Lady Savile* in the *Minority* of her son Sir *George*, and afterward confirmed by himself when he came to years. And it was a great providence of God that this good *Bishop* fell into the hands of persons so *just* and *noble* as both of them are; seeing it is a thing too frequent that *Annuities* are so ill pay'd as the *steed* may *starve* while the *grass* grows,

growes, unleſs the fear of *Law* facilitates the payment, which was a thing he could hardly have been induced to make uſe of, as appears by the whole courſe of his life.

109. But as the caſe was here, ſuch *remedies* were ſo far from being neceſſary, as he never miſt of the *money* at the *time* and *place* when and where it was payable. And indeed there was ſuch a *generous conteſt* between a *Pious Biſhop* and a *noble Baronet*, as the one was troubled at nothing more then that he had not an eſtate to repay what he had received over and above the ſtrict value of the purchaſe (though it was made at an equitable rate when it was firſt granted;) and the other was ſo ſenſible of his worth and ſufferings, as to profer the penſion for the *Quarter current* at his *Death*, (in caſe he left not an eſtate ſufficient to bury him like himſelf) after he had repayed double the ſumme received for the purchaſe: which yet his *Executour* durſt not accept of, becauſe he deſired to do all things according to what he either knew or might reaſonably preſume, was or would have been the minde of this pious deceaſed *Biſhop*.

110. This mention of his *Executor* may poſſibly ſuggeſt to ſome ſo much *curioſity* as to expect ſomething from me concerning his *will*. But ſeeing he hath been *neceſſitated* to fruſtrate that *expectation* himſelf, I muſt alſo of *neceſſitie* do the like. I have already met with that enquiry (though out of *ſelf-intereſt*, not *curioſity*;) and muſt ſtill adhere to my *anſwer*, That no man can expect any thing conſiderable in the *will* of a perſon deceaſed, who made his own hand his *Executors* while he lived. This *Reve-*

rend

rend Biſhop, in this particular was much of the temper of his great kinſman the *Cardinal* and *Arch-Biſhop* of *Canterbury* above mentioned, who choſe rather to inrich his *kindred* and *ſervants* in his *life-time*, then at his *death*; or rather of *William Warham* (who ſucceeded him not long after both in his *Metropolitical See* and *Chancellourſhip* of *England*) of whom I well remember I have read, though I have forgot where, that (lying upon his *death-bed*) he called for his *ſteward* to let him know what money he had, and underſtanding from him it was but *thirty pounds*, * he thanked God for it, and ſaid his time was then come, for he *never deſired to die richer*.

Antiq. Brit. in vit. Jo. Morton. *Ceteris ſuis neceſſariis admodum parce legavit quia ejus liberalitatem in vivis uberrime ſenſerant.*

* *Triginta aureos.*

111. It is true indeed this *Reverend Biſhop* had ſomewhat more *money* by him at his death, according to the number of pounds, though leſs according to the *value* and proportion of *money* now to what it was then. But to be ſure he dyed far poorer in *Eſtate*, for his *debts* were either none or deſperate, which is all one: and his *goods* were either *plundered*, or ſold (not excepting his *Books*) in his life-time. Of that ſmall remnant which his profeſſed *enemies*, and ſeeming *friends*, and urgent *neceſsities* had left him, he gave 40. *l.* to the one of his ſervants that attended him at his *death*, (having abundantly provided for the other in his *life*) and *ten pounds* to the poor of the Pariſh where he dyed, and his *Chalice* with a *Patin* for the cover (both double guilt) to the noble *Baronet* in whoſe family he dyed, for the uſe of his *Chappel* lately built. The reſt (deducting ſome ſmall *Remembrances*) he ordered for his *Burial*, which though not much above one hundred pounds was ſo well husbanded (though I ſay it) as to have a ſmall rem-

nant

nant for a *Monument* at his own charge; which though of necessity it must be far below his worth, yet will it be such a one as will sute better with his great *modesty*, then one much more sumptuous at the cost of another: and will tell posterity he dyed a *Confessour* in a *good cause* and *bad times*, (to the great reproach of a wicked and ungrateful generation) though the year he dyed in should not be written upon it.

112. I cannot here omit to mention again the chief *Legacy* of his *Will*; that which he designed for the common good of all pious and sober *Christians*, living in the *Communion* of the *Church* of *England*, but bequeathed (as his pastoral charge required) more particularly to those of his own *Diocess* of *Duresme*. And this was paid in part by his *Executor* in the conclusion of his *Funeral Sermon*, and will be more fully discharged now that both that and this are made publick in print, and therefore I refer the *Reader* to that place for it.

113. Having thus carefully disposed of all outward things in order to his long journey *seaven moneths* (and of some of them *seventeen*) before he took it; we may reasonably presume he did the like much more carefully and timely in relation to those things which concerned his *Spiritual* and *Eternal* welfare. For, beside the *principles* of *Christianity*, he had also his great *Calling*, *Learning* and *Years* to mind him of his *great account* at a *little distance*. And he had studied the point so well, as it became a very familiar saying with him for many years together before his *death*, that he had *Vitam in patientia*, but *mortem in desiderio*: till at last God was pleased to

Crown

Crown his *desires* with what he had *patiently* waited for so long a time. The knife that cut the thred of his *long life* (beside *old age* which is an *incurable disease*) was an *infirmity* with which he had wrested for a long time, though it had much exercised his patience, and impaired his strength. It was an *Hernia* or *Rupture*, which at last falling down more violently then ordinary, became so painful to him, as he could not endure to have it reduced. Hereupon he was cast upon his *death-bed* for a *moneth* wanting three dayes; during which time God did wonderfully supply him with a great measure of *patience* and other *Christian virtues* requisite for his condition in that extremity, (as I have * elsewhere manifested, and shall not here repeat) till at last God was graciously pleased to grant him his last and (infinitely) happiest *Translation* from the *vale of misery* to a *Throne of glory*; this he obtained the 22. day of *September* 1659. in the 95. year of his *Age*, being the 44. of his *Episcopal Consecration*, and 28. of his *Translation* to the See of *Duresme*.

* See above in the Funeral Sermon.

114. Upon the eight day after his death, being the *Feast* of St. *Michael* the *Arch-Angel*, his *Body* was solemnly interred (according to the *Order* of the *Church* of *England*) in the *Chancel* of the Parish Church of St. *Peter* at *Easton-Manduit*, where he dyed. And though his Estate was so small as could not well consist with any *solemn Invitation* to his *Funeral*, yet had he so great respect from the Neighbouring people of all ranks and qualities, (for all he had been so short a time among them) that some of the *Nobility*, many of the *Gentry*, and most of the *Clergy* did freely and voluntarily give their attendance at his

his *Funeral ſolemnity*, the chief of them carrying up the skirts of the *Pall*, and the reſt in due rank and order accompanying his *Body* to the grave, where now it reſteth in *Peace* till a glorious and happy *Reſurrection*, ſhall once more *Tranſlate* it to life everlaſting.

Animam quidem Chriſtus, Scripta poſsidet Eccleſia.

CHAP. II.

A Catalogue of the Books written by this Learned Biſhop.

1. HE led his *life* in a holy and chaſte *Celibate*, being never married to any beſide *God* and the *Church*, which he had committed to his care and truſt: ſo that what is uſually added to the Hiſtory of other mens *lives* concerning their *Children*, may and muſt be ſpared in this, ſeeing he never had any but ſuch as were *ſpiritual* whom he *begat to God in the Goſpel* of Chriſt.

2. And yet if we look upon the *Iſſue of his brain*, thoſe learned works he hath left to the world, we ſhall find him more fruitful in them then his *Parents* were in the *iſſue of their Body*, though that was very remarkable. They had indeed *nineteen Children*, he left above *twenty* ſeveral *volumes* in *Print*, and ſeveral others that wanted only his laſt hand, and ſome not ſo much, but only the *obſtetrication* of the *Preſs* to bring them into the world. It is true indeed that

many of his *Fathers iſſue* have multiplied into a *numerous poſterity*; and ſo had *His* alſo, but only for this *paradox*, that their *ſtrength* cauſed their *Imbecillity*: for if his *Books* had been leſs unanſwerable, they had produced *Replies* and *Duplies* before this time, conſidering how long it is ſince moſt of them were publiſhed, as will appear by this enſuing *Catalogue*.

1. *APOLOGIA CATHOLICA par.* 1. *Lond.* 1605. 4°.

3. This was the firſt-fruits of his great labours in writing, which he dedicated to God and the Church under the patronage of that wiſe Prelate *Richard Bancroft* then L. *Arch-Biſhop* of *Canterbury*.

4. But before the *ſecond part* of this laborious work could be fitted for the *Preſs*, that horrid deſigne of the *Gunpowder Treaſon* occaſioned another little *Treatiſe*, which he dedicated to the *Seduced Brethren*, and intituled,

2. *An exact diſcovery of Romiſh Doctrine in the caſe of* CONSPIRACY *and* REBELLION: *or* ROMISH POSITIONS *and* PRACTICES, &c. *London*, 1605. 4°.

5. And yet not long after he publiſhed and dedicated to King *James* his Book intituled,

3. APOLOGIA CATHOLICA *Par.* 2. *Lond.* 1606. 4°.

6. The forementioned Book intituled *Romiſh Poſitions*, &c. did not a little gall thoſe that were concerned in it: in ſo much as a *nameleſs Author* was provoked by it to return a *Moderate anſwer* to it, as he ſtyled it. Whereunto this *Learned Author* preſently returned a *Reply*, which he *dedicated* to King *James*. The ſubject whereof was concerning the *Rebellion* and *Equivocation* of the Romiſh Prieſts and Jeſuits: and the Title

4. *A*

4. *A full* SATISFACTION *concerning a double Romiſh Iniquity*, &c. *Lond.* 1606. 4°.

7. And here ſteps in Mr. *Parſons* the *Jeſuit* upon the ſtage under the mask of *P. R.* to vindicate his dear friend the *Moderate Anſwerer* in his two *Poſitions* of *Rebellion* and *Equivocation*, by a Book which he wrote and called *A Treatiſe of Mitigation.* But he, having a very dexterous wit, very handſomely skipped over the former *Poſition*, that of *Rebellion*, and betook himſelf to vindicate their other *Practice* of *Equivocation.* I will ſay nothing of his *Blaſphemie* in attributing *Equivocation* to our *B. Saviour* himſelf, becauſe I have heard he afterward repented of it. All that concerns my preſent purpoſe is, that this *Learned Author* returned a very acute *Anſwer* to him, which he *dedicated* to *Robert* Earl of *Salisbury*, and intituled,

5. A PREAMBLE *unto an* INCOUNTER *with P. R. the Author of the deceitful Treatiſe of* MITIGATION. *Lond.* 1608. 4°.

8. Againſt which *Book* and ſome others written by this *Learned Author*, Mr. *Parſons* having made a *reply* under the title of *A ſober Reckoning*, &c. he was anſwered in a *Book* dedicated to *Prince Henry*, and intituled,

6. THE ENCOUNTER *againſt* Mr. *Parſons*, Lond. 1609. 4°.

9. But while this *Book* was in *Writing* and *Printing*, before it could come forth, one of the *Champions* died, and ſo the combate fell to the ground.

10. During all theſe *skirmiſhes* with ſo nimble an Adverſary as Mr. *Parſons*, this *Learned Author* was not afraid to engage himſelf in a much hotter battel

againſt a whole Army of *Apologiſts* led out into the Field under the conduct of Mr. *Roger Brereley*:

Parque (novum) fortuna videt concurrere bellum
Atque Virum —

Only this encouragement he found, that as his great friend *Arch-Biſhop Bancroft* put him upon the work, ſo Doctor *James* took the pains to examine ſome of his *Quotations* in the *Univerſity Library* of *Oxford*. This Anſwer to the *Proteſtants Apology* was *dedicated* to King *James*, and intituled,

7. *The* CATHOLICK APPEAL *for Proteſtants*, &c. Lond. 1609. *fol.*

11. This learned and laborious work gave ſuch a deadly blow to his *Romiſh Adverſaries*, as none of them hitherto (and yet it is above 50. *years* ſince it was written) have ever been ſo hardy as to attempt any *Anſwer* to it. And therefore it is no wonder if we finde this *learned writer* ſo much retired for ſome years after, proſecuting the private courſe of his own poſitive ſtudies, excepting only that at the very ſame time he wrote another little *Book*, which he intituled,

8. *An Anſwer to the Scandalous Exceptions of* THEOPHILUS HIGGONS. Lond. 1609. 4°.

12. The next *Controverſie* he had was with ſome *Adverſaries* of the *contrary Principles*, the *Non-conformiſts* of his own *Dioceſs*, while he was *Biſhop* of *Cheſter*, (whereof one Mr. *Hynd* was the ringleader) whom he firſt laboured to convince by a *Conference*: but finding them very perverſe and obſtinate, (as that is too uſually their temper) he wrote a very excellent *Book* by way of a *Relation* of that *Conference*, concerning the uſe of the *Surplice*, *Croſs* after *Baptiſme*,

tiſme, and *Kneeling* at the receiving of the B. *Sacrament*; which he *dedicated* to the *Marquis* of *Buckingham*, and intituled,

9. *A Defence of the* INNOCENCY *of the three* CEREMONIES *of the Church of England*, &c. Lond. 1619. 4°.

13. This *Book*, though it was very ſtrongly fortified with many excellent Arguments, was nevertheleſs impugned by a *nameleſs Author*, generally ſuppoſed to be Mr. *Ames*, which occaſioned a very acute *defence* of it, written by Dr. *John Burges* of *Sutton-Coldfeild* in *Warwick-ſhire*, by the Kings Command: and printed in the year 1631.

14. And now this trouble being taken off his hand, and committed to the management of ſuch an accurate pen, this *Reverend Author* betook himſelf again to his former ſtudies, in his former way of controverſie with his *Adverſaries* of the *Church* of *Rome*. And the firſt Champion he ſingled out was no leſs then their *Achilles*, *Cardinal Bellarmine*, and the ſubject of the *Controverſie* no meaner then that of the *Authority* and *Dignity* of *Kings*, and the *Perſon* that put him upon the work no worſe then the moſt *learned* of *Kings*, which infuſed ſo much generous ſpirit into him, as he performed the work ſo excellently, that the *Book* hath not in 40. years found any ſo hardy as to Anſwer it, and (which is more) that King *James* appointed it to be read to his Son (our late moſt incomparable *Soveraign*) to whom it was *dedicated*, while he was *Prince of Wales*. It was written againſt that Book of of *Cardinal Bellarmine* which he inſcribed *De officio Principis Chriſtiani*, & intituled,

10. CAUSA REGIA. *Lond.* 1620. 4°.

15. The

15. The next *Book he* publiſhed, he *dedicated* to the ſame *Gracious Prince*, then newly advanced to the *Crown* upon the death of his *Father* of happy memory. The ſubject of it was, whether the *Roman Church* be *the Holy Catholick and Apoſtolick Church*, the *Mother and Miſtreſs of all Churches*, *out of which there is no ſalvation*, which he proves at large in the *Negative*. The Title of it is,

11. *The* GRAND IMPOSTURE *of the* (*now*) *Church of Rome*, &c. The ſecond Edition enlarged, was printed at *London* 1628. 4°.

16. And here it will be neceſſary to advertiſe the Reader, that there is an *Anſwer* written againſt this *Book* by a nameleſs *Author* (or *Authors*) under the mask of J.S. which he calleth *Anti-Mortonus*, whereunto as yet no *reply* is publiſhed, though there was one *prepared* for the *Preſs* within a year after the *Adverſaries Book* firſt came to this *Authors* knowledge. Whereof the reaſon is this: the deſigne of the *reply* being thus largely laid; *Firſt* to *re-print* the *Book* it ſelf, and then, after every *ſection* excepted againſt, the *exceptions* of J. S.: and laſt of all this *Authors reply* to thoſe *exceptions*; the *Book* hereby grew ſo voluminous as no *Bookſeller* durſt adventure the charge of *Printing* it, eſpecially in ſuch a diſmal age of the Church as hath been of late, wherein thoſe that deſired to read ſuch *Books* had not money to buy them, being ſequeſtred and ſtripped of all their eſtates; and thoſe that ſucceed in their *Benefices*, have generally no affections to ſuch ſtudies, being led in this (as in moſt other things) by their own *intereſt*, which directs them only to ſuch ſtudies as may qualifie them for the *Pulpit*. This is a ſad truth which

which the *Adverſaries* know well enough to be ſo, & have not a little contributed unto it: and I hope this will ſatisfie every moderate and indifferent man, that it was the *infelicity*, not the *negligence* of this learned and laborious *Author* that he ſhould thus be neceſſitated to dye in debt to his *Adverſaries*.

17. It was ſome years after before his next work came forth; and well might be ſo, conſidering how *large* and *laborious* it was. And yet it was *re-printed* with *Additions* in the year 1635. This *Book* he *dedicated* to all learned men, eſpecially of the two *Univerſities*, *Cambridge* and *Oxford*, and entituled,

12. *Of the INSTITUTION of the SACRAMENT*, &c. (*by ſome called*) *the MASSE*, &c. Lond. 1635. *fol.*

18. But before this *ſecond Edition* ſaw the light, there were ſome *ſtrictures* written upon the former, by a *Romiſh Author* under the name of an *Engliſh Baron*, which occaſioned this *Author* to write another little *Book* which he *dedicated* to the *Lord Ar. Baron*, intituled,

13. *A DISCHARGE of five Imputations of MISALLEGATIONS*, Lond. 1633. 8°.

19. The next *Book* he wrote, was not againſt any particular *adverſary*, but yet upon a particular *ſubject*, which he thought was too generally miſtaken at leſt, if not abuſed. He dedicated it (as his *Book* of the *Maſſe*) to both the *Univerſities* and other learned men, intituling it,

14. *ANTIDOTUM adverſus Eccleſiæ Romanæ de MERITO EX CONDIGNO venenum*, Cantabrig. 1637. 4°.

20. But

20. But here ſteps in a particular *Adverſary*, and that a perſon of eminent note and learning, if by C. R. we are to underſtand the *Biſhop* of *Chalcedon*. And though his *Book* contained not much when it appeared, it had been, or might have been very long in contriving, being written againſt the firſt Book that ever this *Author* publiſhed, the former volume of his *Catholick Apologie*, which he had printed above (as he ſaith 32. but I believe it is the miſtake of the *Amanuenſis* or *Printer* for) *two and forty years* before, *viz.* in the year 1605. This Book occaſioned a *brief Velitation* from this *Author* in defenſe of his former work, (for he thought it deſerved no more) which he *dedicated* to all *Scholars* of the *Engliſh Seminaries* beyond Sea, and intituled,

Annis jam triginta duobus prater fluxis, à quo, &c. Replic. init.

vid ſup. Sect. 3

15. *REPLICA, ſive Refutatio Confutationis C. R.* &c. *Lond.* 1638. 4°.

21. Having thus wiped off this great Adverſary, he betook himſelf to a *review* of his *Book* concerning the *Maſſe*, which he altered ſo far, both for *Matter* and *Method*, as well as *Language*, as it may juſtly challenge a peculiar place among his works. It was *dedicated* to King *Charles* the firſt, and intituled,

16. *DE EUCHARISTIA Controverſiæ Deciſio.* Cantabrig. 1640. 4°.

22. But before this came forth, he had an occaſion to *Preach* before the *King* at *Newcaſtle*, *May* 5. 1639. which he performed ſo well, that he was commanded to print his *Sermon*. The *Text* was, *Rom.* 13. 1.

17. *Let every ſoul be ſubject*, &c. Lond. 1639. 4°.

23. About two years after he was ſollicited to preach at the *Spittle* in *London*, *April* 26.

18. *A*

18. *A Sermon on the Reſurrection*, Lond. 1641. 8°.

24. The next year after (*viz. Jun.* 19. 1642.) upon the like ſollicitation, he preached at St. *Pauls* that excellent *Sermon* upon 1 *Cor.* 11. 16. *But if any man ſeem to be contentious*, &c. ſince printed, and entituled,

19. *The preſentment of a SCHISMATICK*, Lond. 1642. 4°.

29. His next Book that was printed, came forth both without his name to it, and knowledge of it, thought not without his full conſent to it *ex poſt facto*, and that teſtified in an *Authentick* manner in the *Codicil* annexed to his *Will*. It was written in defenſe of *Epiſcopal government*, and ſent to the late Reverend and learned *Primate* of *Ireland*, who committed it to the *Preſs* with ſome other excellent collections of his own upon the ſame ſubject, the title of it is,

20. *CONFESSIONS and PROOFS of Proteſtant Divines*, &c. Oxford 1644. 4°.

26. I come now to the laſt *Book* he lived to publiſh, the ſubject whereof was his *Meditations* upon *Gods providence*, a very fit ſtudy for his *declining years* in theſe *ſad times*, during his *ſolitude* and *retirement*, being a thing both *comfortable* to himſelf and *profitable* to others: the title of it is,

21. *EZEKIELS WHEELS*, &c. Lond. 1653. 8°.

26. Having been thus large (I wiſh I could not ſay tedious) in a bare *narrative* of what *Books* he hath left in *Print*; I ſhall not wrong either the *Author* or *Reader* ſo far as to continue this diſcourſe any longer upon my weak commendations of them. My only advice ſhall be in the words of my *great Maſter*; *COME and SEE.* Joh. 1. 39.

27. And yet beſide theſe already *Printed*, there are a conſiderable number in *Manuſcript*: ſome in my cuſtody which I found by him at his Death; and ſome (that I hear of) in the hands of others; all of them once intended for the Preſs, whereof ſome have loſt their firſt perfection, by the careleſneſs and negligence of ſome that ſhould have kept them: others want his *laſt hand* and eye to perfect them; and others only a *ſeaſonable time* to publiſh them. And he might and would have left many more (conſidering how *vigorous* his parts were *even* in his extream old Age) if the iniquity of the Times had not deprived him of moſt of his *Notes* and *Papers*.

28. There were in his own hands at his Death (and they are ſtill in mine) Anciently Written M. S.

1. *Tractatus, DE EXTERNO JUDICE INFALLIBILI, ad Doctores Pontificios, inprimis vero ad Sacerdotes Wisbicenſes.*
2. *Tractatus DE JUSTIFICATIONE.* Two Copies, but both imperfect.
3. *Some Papers written upon the Controverſie between Biſhop MONTAGUE and the GAGGER,* Imperfect.
4. *A Latine Edition of his Book called the GRAND IMPOSTURE.* Imperfect.
5. *Another Edition of both the parts of his Book called APOLOGIA CATHOLICA.*

29. Books lately Written, M. S.

6. *The above mentioned ANSWER to I. S. his ANTIMORTONUS,* Imperfect.

7. The

7. *The above mentioned Treatiſe concerning* EPISCOPACY, *reviſed and enlarged.*

8. *A Treatiſe concerning* PRAYER *in an* UNKNOWN TONGUE.

9. *A Defence of* INFANTS BAPTISM, *againſt Mr.* Tombes *and others.*

10. *Several* SERMONS.

30. But I muſt be ſo juſt to the *Reader* as to give him this *Advertiſement* concerning theſe two laſt *Books.* Firſt, that his *Sermons* are not yet peruſed, ſo that I know not yet whether any of them will be thought fit for the Preſs. And ſecondly, that he himſelf had laid aſide his thoughts of Printing his *Treatiſe* of *Pædo-Baptiſm*, upon a Letter which he received from the late Reverend *Biſhop* of *Exeter*, to whom he had committed the peruſal of thoſe Papers; the reaſon I ſhall ſet down in the very words of the Letter, which I have ſtill in my hand. Dated Jan. 29. 1654

31. ——*I profeſs (my Lord) it rejoyces me to ſee your wonted* Genius *ſo lively acting in this Maſculine Childe of your old age; but I crave this leave of your Lordſhip to expreſs my thoughts, that having peruſed your Papers twice over, and with them both Mr.* Tombes *and his Adverſaries Rejoynder to him; I find the cauſe is carried farther by theſe mens Altercations, then could be foreſeen when you wrote this Confutation.* And thereupon he adviſeth him *to ſuperſede the publiſhing of it, though otherwiſe* (he ſaith) *it might have juſtly claimed the birthright before the other diſputes*, &c.

32. Beſide theſe *M. S. Books* which I have in cuſtody, I hear of ſome others in other mens hands. *viz.*

11. *A Relation of the* CONFERENCE *above mentioned, held at* YORK *by him with Mr.* Young *and Mr.* Stillington.

12. *A further Confutation of* R. G. *in Defence of the Articles of the Church of England.*

33. These are all I hear of in particular for the present. What other things of his there may be, I know not: only I understand by a letter from his old servant and Secretary Mr. *Richard Baddeley*, that he hath some things of his in writing which he thinks may be fit for the Press; but whether some of these already named, I know not. There have been so many things of late obtruded upon the world under the name of *Authors* of great fame and reputation, that I must once for all give the Reader this Caution, that in case any thing shall hereafter be Printed in the name of this learned *Author*, it may not be reputed his, unless it have my approbation of it.

34. I have almost wearied my *Reader* with a bare *Catalogue* of his *Works*: what then would it be to read them all? But especially what was it for him to write them? For what *Possidius* saith of *S. Augustine* in this case, may very well be applied to this learned *Bishop* for a Conclusion to this Chapter: *Tot & tanta eruditionis & ingenii sui edidit Monumenta—— ut vix Cuncta a studiosissimo quolibet volvi & cognosci queant.*

In vit. S. Aug.

Legenda Scripsit, Scribenda fecit.

CHAP.

CHAP. III.

A ſhort Character of his Perſon and Qualities.

1. I Am not ignorant how hard a task this third and laſt part of my undertaking would be, if I ſhould be operoſe in it, for the ſame reaſon, that none was thought ſo fit to write *Cæſars Commentaries* as *Cæſar* himſelf. But this is a thing may the more lightly be paſſed over, both becauſe he hath been a *burning and ſhining Light* upon ſo eminent a *Candleſtick* for ſo many years, as renders him very well known to moſt men; and becauſe I had not only his permiſſion, but *Command* to write what now I do, on purpoſe to prevent the over laviſh expreſſions, by way of *Panegyrick*, which he feared, and forbad from another hand, which will obliged me both to moderation and brevity in what I ſhall ſpeak of him; and laſt of all becauſe I have upon another occaſion made ſome *Eſſay* towards this work already, which the reader will find here prefixed. Sermon at his Funeral.

2. At that time the *Text* which confined my diſcourſe, led me wholly to make it appear how well he had ſtudied, and how diligently he had practiſed the example of S. *Paul*: and therefore it would be ſuperfluous in me now to enter upon any large diſcourſe, to ſhew what a *Paraphraſe* his life was upon 1 *Tim.* 3. & *Tit.* 1. verſ. 6, &c. and how perfectly his *Epiſcopal Qualifications* anſwered thoſe *Rules* which that great *Apoſtle* there preſcribeth as

the *Standard* or *Touch-ſtone* whereby *every Biſhop* ought to be tryed and examined. For the greater will preſuppoſe the leſſer *a fortiore*; and therefore he that had made the *Apoſtles Life* the rule of his own, may well be preſumed to have taken out thoſe inferiour leſſons which are indiſpenſably required in every *Biſhop*.

3. And yet becauſe I muſt of neceſſity uſe ſome *Method* in what I have to ſay, and cannot have a better then what is there laid down by this *Great Apoſtle*, and was taken notice of by S. *Gregory Nazianzen* in the like caſe; though I will not enlarge my Diſcourſe to a *Commentary* upon the place, I ſhall uſe the particulars of that *Text* (eſpecially the chief of them) for the heads of my diſcourſe, though not in the ſame method and order, And when I have thus weighed him in the *ballance*, and by the *ſhekel* of the *Sanctuary*, and found him full weight. I ſhall add a word or two concerning the ἐπίμετρον or *Superpondium*; For as the former will ſhew he wanted nothing that is indiſpenſably required in a *Biſhop*, ſo will the later, that he had ſuperadded ſo much to it, as we may liſt him juſtly in the rank of *very good Biſhops*. And I ſhall make out all this, as near as I can, by particular inſtances; that neither his enemies may complain that I flatter his memory; nor his friends, that I obtrude my own *fancies* and *conjectures* upon the world in ſtead of *reall Truths*.

Orat. de S. Athanaſ.

4. For the firſt Qualification, I ſhall have no occaſion to give offence to any, becauſe it is *Negatively* ſet down. [*A Biſhop muſt be blameleſs.*] So that whoſoever ſhall accuſe him upon this firſt branch,

branch, is bound by the *Law of Nature* to make his charge good againſt him; and if we take in likewiſe the *Cuſtome of the Romans*, that the perſon *accuſed ſhall have the Accuſers face to face, and licenee to Anſwer for himſelf concerning the crime laid againſt him:* I ſhall ſtill have the leſs cauſe to be ſollicitous in this buſineſs. For there is nothing in his *Writings* whereof he hath been accuſed, wherein he hath not cleared himſelf in the judgment of the impartial Reader: and if there be any *new Charge* to be laid againſt him, the only *competent Tribunal* will be that of the *Righteous Judge of all the earth*, at the General Aſſizes of the World, where alone the *parties may appear face to face.* And as for his *Life*, he was in that (by the tacit conſent of his greateſt Enemies) ἀνεπίλημπτος [a] *irreprehenſible*; or even ἀνέγκλητος [b] *ſine crimine*, if we take the word [*Crime*] in the proper ſenſe, not for ſin, (for *no man* [c] *is without that*) but for ſuch *ſcandalous ſins* [d] as make a man *juſtly lyable to Accuſation and Infamy*; in which ſenſe *multi ſine crimine ſunt*, as St. *Auguſtine* [e] tells us: and in that rank I doubt not but we may reckon this *good Biſhop.*

Act. 25. 16.

a 1 Tim. 3. 2.
b Tit. 1. 6.
c 1 S. Jo. 1. 10.
d *Aquin. in Loc.*
e S. Aug. lib. cont. duas Ep. Pelagianor. *Multi ſine crimine ſunt, & ſine querela vivunt, ſed nemo ſine peccato.*

5. For he had improved this *Qualification* to ſo high a pitch, as to make it alſo take in another, and make him *have a good report of them which are without* [f] the Church: for of that rank I muſt conceive thoſe to be, who by their *Schiſm* cut themſelves off from her *Communion.* And ſuch were thoſe *Phanaticks* who in a tumultuous manner aſſaulted the *Biſhops* going to, or coming from the

f 1 Tim. 3. 7.

Par-

Parliament at the beginning of our troubles; thereby then declaring that *Schism*, which since they have more avowedly professed. Yet these, even in the heat of their *zeal* spared the life of this reverend Bishop as a *good man*, though they had once the opportunity, and wanted neither will nor power to have pulled him in pieces as a *Bishop*; of which I have already given an Account.

See above Chap. 1. sect. 84.

6. What I here prove by particular Instances might be demonstrated *a priore*, by taking in another *Ephscopal Quality* which was in him, [*a Bishop must be* Σώφρων] which though it be rendred [*Sober*] is not of necessity to be understood of that *sobriety* which is *opposite to Drinking*, which was provided against in the word μεθυσῷ (though that * also was very conspicuous in him) but must be taken in that other sense as *Sobriety* signifieth *Prudence* in moderating the *passions of the mind*, and reducing them under the rule of *Moral Vertues*, which are laid by the *Philosopher* to be *knit together in Prudence*. This in it self maks a mans soul very beautiful; but when it is seasoned, and elevated, and enlivened by the *Grace of God*, it makes it like the *Kings Daughter, all glorious within*. The former is never more conspicuous then in *Government*: but without a superaddition of the later, there can be no such thing as the *Government of Souls* in order to *eternal salvation*, which is therefore called by the Father, *the Art of Arts, and Science of Sciences*. And yet both of them were in this reverend Bishop in no small measure, as is evident to the world, so as I need not stand to prove it.

* See the Funeral Serm. p. 30, 31.

Arist. Eth. l. 6. c. 13.

Phil. 45. 14.

S. Greg. Nazianz. Apologet. 1.

By

7. By the former of these he had learned, even from a *Heathen Philosopher*, that Ἄρχοντες, *Secular Rulers*, (and much more Spiritual) *were like so many Diamonds, wherein if any spot appear, it will make them liable to be slighted and spoken against*. And by the later, that the least spot upon the pure linnen of the *Ephod* would be conspicuous, that a small crack in *Aarons Bells* would quite damp the sound. And therefore to secure the outward Acts of his great office, he began first with the internal actions of his own soul. He took the Apostles Method for his direction, to *take heed* first *to himself*, and then *to the flock, whereof the Holy Ghost had made him overseer*. He was no stranger to that maxim which St. *Bernard* taught Pope *Eugenius* the fourth, (formerly his *Disciple*, though then his *superior*) that *the government of the Church, though it be a work both spiritual and necessary, may by continual attending to it, somewhat abate, if not quite choak the spirit of inward devotion*; and that *the charity of a Bishop towards the Church, may divert, or at least cool somewhat of the heat of that charity which a devout soul should carry towards God*: Which made this *good Bishops Charity begin at home*, in the purifying of his own heart, and rectifying his life, that he might *in all things shew himself a pattern of good Works*: and become both ἀνεπίληπτος and ἀνέγκλητος, *blameless* in this life, and *irreprehensible* in his office. Because (as the same [a] Father tells us,) a *Bishop* must be the *pattern of righteousness, the mirrour of holiness, the samplar of piety*: and another [b] before him, *that others may*

Plutar. lib. de Doctrinâ principum.

Act. 20 28.

Tit. 2. 7.

[a] St. Bernard. lib. 4. de consid. ad Eugen. in fine. *Oportet te esse formam justitiæ, Sanctimoniæ speculum, pietatis exemplar.*

[b] S. Chrys. Hom. 3. in Act. Apost.

ſometimes finde an excuſe for their ſins, but a Biſhop cannot; and a [c] third before them both, that *it is a fault in a Biſhop not to be the beſt of men.*

[c] S. Greg. Naz. Apologet. 1.

8. From this root of *Chriſtian Prudence* (as it knits together all *Chriſtian Virtues*) did alſo proceed thoſe ſeveral branches of other *Epiſcopal Qualities*, which were ſo conſpicuous in this Reverend perſon; And in the firſt place that ἐπιείκεια which St. *Paul* requires in every *Biſhop*; which the Latine renders by the word [*Modeſty*] and the Engliſh by [*Patience*] and may poſſibly ſignifie both, if we examine the word by the oppoſition it hath to thoſe four Negative Qualities with which it is there environed. A *Biſhop* muſt not be a *ſtriker*, nor ſo much as a *Brawler*, but ἐπιεικὴς, or *Patient*: and again he muſt not be *given to filthy Lucre*: nor ſo much as *Covetous*; but ἐπιεικὴς, a perſon of *Equity*, and *Moderation*: And ſo the caſe was in this reverend Biſhop in all theſe particular inſtances.

1 Tim. 3. 3.

9. He was neither *ſtriker* nor *brawler*, but *patient*. He was ἄμαχος even to St. *Hieroms* pitch of the ſenſe of the word; *Sine jurgio*, not quarrelſome, ſo much as with his tongue, much leſs with his hands. In the greateſt trial of his temper that ever he had, the news of the Vote that the Revenues of the Church were to be ſold (which was much more harſh to him then any thing which did or could concern himſelf) all he returned was in the words of that Mirror of *Patience*: *The Lord gave, and the Lord hath taken away, Bleſſed be the name of the Lord*: which he repeated three times over before the company he then was in, and how often afterward in private (for preſently he retired himſelf

Lib. 1. cont. Pelagian.

Job. 1. 21.

ſelf to his prayers) is known only to the ſearcher of hearts. And yet, for all this command he had over his own paſſions in this great triall, I have often heard him plead for, or at leaſt extenuate the paſſion of Old *Eli*, who upon the mention that *the Ark of God* was taken by the *Philiſtims*, *fell from off the ſeat* whereon he ſate, *and brake his neck, and died.* 1 Sam. 4. 18.

10. Again, he was ἐπιεικὴς, as that is oppoſed to being *covetous* and *greedy of filthy lucre*; and of this we have a convincing teſtimony from the emptineſs of his purſe at his death; which afforded him only the diſcharge of a moderately decent burial, with a very little or no overplus. If all the men of *England* had been of his temper; we might have ſaid of them (as *Anacharſis* of the *Grecians*) that they made *no other uſe of money then only to account with.* Diog. Laer. in vit. ejus. And this appeared by his very exemplary *Hoſpitality*, *Liberality*, and *Charity to the poor.*

11. *Hoſpitality* is a Duty enjoyned to all men, which are able to perform it, both by St. *Peter* and St. *Paul.* And the later of theſe two great Apoſtles makes it a Characteriſtical note, and conſequently an indiſpenſable Qualification of a Biſhop in his Epiſtles both to *Timothy* and *Titus*, which of neceſſity muſt preſuppoſe an eſtate wherewith to perform it. To reconcile theſe together, and ſhew how *Hoſpitality* may be a common duty of all *Chriſtians*, and yet peculiar to a *Biſhop*, we muſt take in St. *Hieroms* diſtinction of the *magis* and *minus.* That which will paſſe for a Chriſtian duty in another man, will hardly arrive to the pitch of a moral 1 Pet. 4. 9. Rom. 12. 13. Heb. 13. 2. 1 Tim. 3. 2. Tit. 1. 8.

virtue in a *Biſhop*. For (as that Father tells us) *A Lay-man that entertains one, or two, or a few, hath performed the duty of Hoſpitality; but a Biſhop is not ſo much as humane, unleſs he entertains all.* And even in this height did this *Reverend Biſhop* perform this duty: of which this one inſtance may ſuffice, that he entertained the *King* and his *Court*, and (at leaſt the Officers of) his *Army*, all at one time in the firſt expedition towards *Scotland*; which coſt him above 1500 *l.* in one day, as (I have heard him ſay) his *Stewards Books* would make appear. Of which I think there will not be found many parallel acts in the way of *Hoſpitality* (as this was) in any *Hiſtory* ancient or modern; eſpecially conſidering how plentifull and cheap all manner of proviſions are in that place.

S. Hieron. epiſt. ad Ocean. *Laicus unum aut duos aut paucos recipiens, implebit Hoſpitalitatis officium; Epiſcopus niſi omnes recipiat, inhumanus eſt.*

12. I cannot make a better tranſition from his *Hoſpitality* to his *Liberality* then by one uſage he had which did participate of both: namely, that there ſeldome came any Scholar to him, whether *Foreign* Traveller or *Engliſh* Native, whom he did not receive and entertain with free *Hoſpitality*, and diſmiſs with a conſiderable ſum of *Money* (proportionable to the parts and merits of the perſon) to beſtow upon ſome good *Books* to keep in remembrance of him.

13. His *Liberality* (conſidered in it ſelf) was both great and good: *large* for the *extenſion*, and very *well regulated* for the *intenſion* of it, as aiming at ſome *publick good*, and eſpecially the advancement of *Learning* or *piety*. He builded a *Free-ſchool* at *Biſhop-Auckland*, and endowed it with 24 *l. per annum*, which is more by ſo much then ever he purchaſed

chased to himself, for that was just nothing. And it was very rare if he had not some plants in the *Garden*, as well as in the *Nursery* of Learning & piety, which he watered at his own charge; especially if they were of more then ordinary hopes. I shall instance only in Mr. *Canner* * above mentioned, and one Mr. *Loe* (of whom I shall speak hereafter) both of them of singular parts, whom he maintained at his own charge in that *College* which had so happily afforded him his own education.

* Chap. 1. sect. 62.

14. What his *love* and *gratitude* was to that *College*, will appear by the next instance of his *Liberality* (with which I shall conclude this particular) in giving so many excellent *Books* to it, to the value of four, if not five hundred pounds; with an intention at last to bestow 100 *l. per annum* upon it while he lived, provided they might be *Books of special worth, and not for superfluity, &c.* as his Letter to the said College of *Aug.* 30. 1639. doth expresly declare; and would most undoubtedly have performed it, if the iniquity of these late times had not disabled him, as will appear by his great *Love* to that *College*, and their no less *gratitude* to him expressed in * other Letters written by them to him upon those occasions.

Regist. Epistolar. dicti Collegii p. 371.

* Ibid. pag. 351. —*qui ita annuus in teipsum redis, ita ἐνιαυτὸς beneficia repetis, ac si novissima quaeque munera recentiore fulgore castigares.* Et pag. 359. *Tam frequentia sunt erga nos beneficia vestra, tam perpetuis choreis in arbem acta, ut ducat ilia gratitudo nostra, nec anhela tamen liberalitati tanta respondere possit, &c.*

15. What we commonly call *Charity* toward the Poor is nothing else but a branch of *Liberality*, terminated to such an object; And in this he was as eminent as in any other Episcopal virtue. * *His* prin-

* Vide supr. pag. 33.

principal care was (with St. *Auguſtine* [a]) *to provide for the poor in a plentiful meaſure*; which he practiſed (with St. *Chryſoſtome* [b]) with *a denying himſelf* thoſe things that were convenient for him, and extended it ſo far till he had almoſt reduced himſelf to the ſame Quality. He had learned from St. *Hierom* [c] that the *glory of a Biſhop* conſiſted in a *provident care of the Poor*; and *his ſhame in ſtudying to enrich himſelf*; and therefore his deſign was, to *lay up his Treaſure in heaven* by a faithful diſpenſation of that *Treaſure* which God had given him upon earth.

[a] Poſſid. in vita ejus *Pauperum prima illi ſemper cura erat, eiſque abundè ſuccurrebat.*

[b] Vita ejus apud Garſium. ad diem 14. Sept. *In pauperum inopiâ ſublevandâ minè beneficus fuit — cum ipſe interim tenuiſſimo victu vitam non tam ſuſtineret, quam afflixit.*

[c] St. Hieron. Epiſt. ad Ocean. *Gloria Epiſcopi eſt pauperum opibus providere; ignominia Sacerdotis eſt propriis ſtudere.*

16. By theſe Inſtances (and others too many to inſiſt upon) it will clearly appear how perfectly that *Character* will agree with this *Reverend Biſhop* in theſe particulars, which the Author of the *Britiſh Antiquities* gives his great Kinſman the *Cardinal* of *Canterbury*: *In pauperibus crebris Eleemoſynis refocillandis, indigentium liberis in literis ſtudiiſque alendis, notis atque familiaribus promovendis — pietatem, liberalitatem & munificentiam ſummam declaravit.*

In vitâ Jo. Mortoni. pag. 300.

17. We have no Engliſh word that better expreſſeth ἐπιείκεια (taken in its full latitude) then [*Equity*] which in the true notion of it is defined to be *Correctio juris legitimi*, a *Moderation* of ſtrict *Juſtice*; And how eminent this Virtue was in him, I have elſewhere ſo fully obſerved, as I ſhall but need to add one inſtance more in this place.

Ariſtot. Ethic. lib. 5. c. 10.

Supra cap. 1. ſect. 68. & Ser. pag. 32.

18. It is the fault of too many among the modern as well as the ancient *Phariſees*, to *ſtrain at a Gnat* and

S. Mat. 23. 24.

and ſwallow a Camel; to be exact in trifles, even to ſcrupulouſneſs, the better to cover their *Injuſtice* in matters of higher concernment. But this was not his temper; for his *Equity* was never greater then in the higheſt Court of Juſtice, the *Parliament*, while he ſate there; wherein he was alwaies led by *Conſcience*, not drawn by *Faction*. It was a moſt imous Slander, which the contrivers of our late troubles caſt both upon the *King* and *Biſhops*, that *He* ſhould urge them to Vote at his pleaſure, or they gratifie him with their Votes, beyond or beſide the rules of *Juſtice*, *Prudence*, or *Conſcience*. How clearly both *He* and *They* foreſaw, and how carefully they endeavoured to prevent that Inundation of popular faction which afterward bore down both *King*, *Church*, and *Kingdome*, is a thing which the world ſees (now when it is too late) was neceſſary for *Him* and *Them*, and others to do. But farther then theſe rules this *Reverend Biſhop* (nor I think any of the reſt) never ſided with any party in *Parliament*: but carried himſelf ſo indifferently between the King and the Subject, as if he had been another *Solon*; of whom it is obſerved, that though he himſelf ſuſtained the place and office of *Archon*, yet was he alwaies of ſuch an equal temper between the *Senate* and *Commons* of *Athens*, that neither party could think themſelves neglected by his ſiding with the other. Which *Equity* though on the one ſide it proved no better then a *Pearl caſt before Swine*, yet on the other it was ſo well accepted, that we have the words of our late moſt *gracious Soveraign* that *glorious Martyr*, for it, not long before his τελείωσις, that *he never thought any Biſhop worthy to ſit in that*

Juſtin. lib. 2.

S. Mat. 7. 6.

Εικὼν βασιλικὴ. chap. 17.

that House who would not Vote according to his Conscience. And that these were not his thoughts then first taken up upon this business, is a thing so evident, that I have heard this *Reverend Bishop* very often magnifie his Majesties gracious disposition, who did not only leave it free by permission, but give it under a Command to him (and I make no question, to the rest likewise) that he should use the *liberty* of his own *Conscience* in Voting in *Parliament.*

19. But there is yet more contained in the word ἐπιείκεια then I have yet observed, For the *Vulgar Latine* in this place renders it *Modestia*, which signifieth *Modesty* and implieth *Moderation*, both which were very observable in this *Reverend Bishop.*

20. First, His *Modesty* was remarkable in refusing the *Honour* of being a *Bishop*, till a kinde of *Necessity* cast it upon him, and yet undertaking the work when it did, as I have already shewed. In this particular he was perfectly of the same temper with S. *Gregory Nazianzen*, who would *neither take a Bishoprick before it was profered, nor reject it when it was, because* (as that Father hath resolved the case) *the one is an effect of Rashness, the other of Disobedience, and both of Ignorance.*

Chap. 1. sect. 32, 33, 34, 35.

S. Greg. Nazianz. Apologet. 1. Μήτε τὸ οὐ διδομένης ἐφίεσθαι προστασίας, μήτε ἀποθεῖσθαι τὴν διδομένην; τὸ μὲν γὰρ εἶναι θρασέων, τὸ δὲ ἀπειθῶν, καὶ ἀπαιδεύτων ἀμφότερα.

21. Secondly, His *Moderation* was very great in order to matters both of *Doctrine* and *Practise*: whereof there are so many clear instances given in that excellent *codicill* annexed to his *Will* (and herewith printed) that I should have very little to add here

Supra p. 43.

here, if it had not been for a *Question* concerning that *Codicil* which was put to me by a reverend and learned person that heard it read both at his Death and Funeral, whereunto I shall now publish the *Answer* I then gave, though I suppose the Question proceeded chiefly from curiosity.

Dr. *Samuel Bolton*, now one of his Majesties Chaplains in Ordinary.

21. The Question was, Why this *Reverend Bishop* had not in all that *Codicill* declared any thing of his opinion concerning the matters of Controversie between the *Remonstrants* and *Anti-remonstrants*? And though the Answer was easie, That I could give no account of the Actions, (much less of the omissions) of another man, especially my Superior, yet I added withall (and gave him some Instances of it) that I conceived his great *Moderation* made him unwilling to interpose in that controversie.

22. My Instances were, 1. That ever since I had the happiness to be near him, I had found him very reserved in his Discourses upon that subject. 2. That though he had a very high esteem of Mr. *Calvin*, yet (in a discourse with a very learned Lay-Gentleman, whereat I was present) he much disliked Mr. *Calvins* opinion concerning *Reprobation*, and would not believe he was so rigid in it, as it appeared he was, upon perusal of the place. And 3. I shewed him (afterwards) the *Duplicat* of a Letter which I found among the papers of this *Reverend Bishop* to the late most *Reverend* & learned *Primat* of *Ireland*, concerning a passage in *Corvinus* which the late Reverend and learned *Bishop* of *Salisbury* hath objected and answered in his Book entituled *DISSERTATIONES DUÆ*, &c. p. 201. whereupon

Mr. *Lawrence Maydwell.*

Bishop *Devenant.* Edit. Cantabr. 1650.

upon he ſaith (in that Letter) he muſt have a *Melius inquirendum, to finde out the ſubtilety, how creatiõ hominis damnandi non ſit ſubordinatum medium ad damnationem*, &c. By which it appeareth his *Moderation* in that Controverſie was greater then that of the learned *Biſhop of Salisbury*, though he was one of the *Britiſh Divines* at the *Synod* of *Dort*, who ſurpaſſed all that were there preſent for *Moderation*.

23. I cannot omit one inſtance more of his *Moderation*, (which relates to practiſe, as the former did to Doctrine) becauſe there are ſtill ſome that are willing to miſtake him, and to abuſe that repute and reverence which he hath in many good mens minds, to the ingendring of jealouſies concerning thoſe ancient practiſes which have been derived from the Fathers, and continued by uninterrupted cuſtome in his *Majeſties Chappel*, and *Cathedrals*, and in many *Colleges* and other places. And becauſe I will not go beyond my warrant in what I ſhall ſay upon this particular, I ſhall keep me to the expreſs words of a letter from him to *St. Johns College* in *Cambridge* (dated the 20. of *April*, 1635.) which ſtands ſtill upon record in the ſaid *College*, and was thus occaſioned.

Regiſtr. E fol. pag. 343.

24. I have formerly mentioned one Mr. *Loe*, a perſon of very good parts, but eſpecially of a ſingular *Memory*, whom this *Reverend Biſhop* maintained in that College at his own Charge: when he came to be capable of it, the *Biſhop* was deſirous, and the *College* willing to make him one of the *Fellowes*; only he had been wrought upon by ſome that laboured to inveigle ſo hopeful a young man to their party, to expreſs ſome diſlike to the Ceremonies and

Supra ſect. 13.

and practiſes then uſed in Gods publick Worſhip and ſervice. Whereof this *Reverend Biſhop* being informed by a Letter from the *College*, returned his Anſwer to them, expreſſing the ſame diſlike of him in this particular which they did. His words are theſe: *LOVM noſtrum quod attinet, ſæpe equidem inaudivi per totam Univerſitatem veſtram extare prorſus neminem, qui Ceremoniis illis, quarum ego innocentiam ſartam tectam olim defendendam ſuſcepi, repugnet aut reluctetur. Quod ſi vero geſtui illi flectendi ſe verſus ſacram Domini menſam hic juvenis adverſetur, me multo ſeniorem habebit ſibi utique adverſarium: Nec ſane immerito. Cum*, &c. And then he proceeds on to prove his aſſertion by reaſons and Authorities, which would be too long here to inſert.

25. There are ſtill ſome other *Qualifications* of a *Biſhop*, which I have not yet mentioned, whereof one is that he muſt be κόσμιος; And the word being rendred [*Modeſt*] in the margin of our *Engliſh Bible*, makes it to be of ſo much affinity with the laſt, as to view it in the next place. The *Vulgar Latine* tranſlates it [*Ornatus*] which St. *Hierom* tels us ſignifieth ſuch a perſon as keeps a *Decorum* in his *motion, walking, habit, and ſpeech*; which is all compriſed in our Engliſh phraſe in that place, *A perſon of good behaviour*. And this complex Qualification was ſo eminent in him, that his greateſt enemies could not tax him of the contrary in any branch of it. His *motion* was upright, his walking ſprightfull, his ſpeech grave and ſober, and his *habit* Epiſcopal, even then when it was hazardous to be ſeen in a Clerical garment: wherein he was decent in his loweſt ebb, and never exceſſive in his higheſt tide. As

1 Tim. 2. 9.

Epiſt. ad Oceán. *Ornatus vocatur qui decorum ſervat, in motu, inceſſu, habitu, & ſermone.*

St. *Auguſtine* uſually took his example from St. *Cyprian*, ſo did this *Reverend Biſhop* from both. With [a] St. *Auguſtine*, he was *neither too ſpruce nor too mean in his bodily apparel and furniture of his houſe*; and for the *faſhion*, *it was ſuch as was commonly uſed by others of his own rank and quality*: And with St. *Cyprian* [b] (beſide the *comelineſs* of his *Apparel*) there was *in his carriage ſuch an exact mixture of gravity and courteſie, as carried him in an equal line between pride on the one hand and meanneſs of ſpirit on the other.*

a Poſſid. in vita S. Aug. c. 16. *Veſtis ejus, aliaque & corporis & cubiculi ornamenta, nec nimia unquam, nec abjecta plurimum erant — veſte honeſta, & nequaquam à vulgari conſuetudine temporis illius abhorrente, utebatur.*

b S. Greg. Nazianzen. Orat. 18. in Laud. S. Cypriani. *In veſtitu philoſophiam, in Congreſſibus gravitatem cum humanitate conjunctam, pari intervallo à vilitate & arrogantia remotam*, &c.

26. It is not without cauſe that I have fetched down this Practiſe as high as St. *Cyprian* and St. *Auguſtine*, ſeeing the contrary corruption began to infeſt the Church even in thoſe ancient times, which extorted very grievous complaints from St. *Ambroſe* [a] and St. *Gregory* [b] of bringing the *Biſhops* and *Clergy* into *contempt*: And would much more excuſe me (now that the fault is grown almoſt epidemical) if I ſhould take the liberty to make a Digreſſion upon the ſame ſubject. For it is that which the very Vulgar cry ſhame at to ſee the profeſſors of the *Law* from the *Judge* to the Petty *Attorny* and *Clerk*, and the *Citizens* from the *Mayor* to the *Sergeants* and *Yeomen*, preſerve the gravity of their places by their *Gowns* and other ancient formalities; and only the Clergy (whoſe office it is or ſhould be to teach all others by their example as well as doctrine) ſhould throw them aſide, and expoſe themſelves to the juſt cenſure of *levity* and *inconſtancy*;

a S. Ambr. de dignit. Sacerd. c. 6.

b S. Greg. Hom. 17. in Evangel.

and

and their places and callings to the great hazard of *ſcorn* and *contempt*. The *Prieſts* among the Jewes preſerved their ancient and proper *Apparel* even after their return from *Captivity*: And *S. John* wore his πέταλον (which was a peculiar *Clerical habit*) even in the times of *Perſecution*. And long experience ever ſince hath confirmed it unto us, that ſuch helps as theſe are very neceſſary to preſerve that reverence and reſpect which is due from the *People* to their *Biſhops* and *Clergy*.

Ezra. 3. 10. See alſo Ezr. 2 69.

Polycrat. apud Euſeb. Hiſt. l. 3. c. 31.

27. I ſhall not abuſe the Readers patience by inſiſting upon thoſe *Qualifications* of a *Biſhop* which were ſo conſpicuous in him, as none can be ignorant of them: As that of being the *Husband of one Wife*, whereas he never was of any, leading his whole life in a holy *Cælibate*; or νηφάλιον, which whether we render *Vigilant* (as in the *Engliſh*) or *Sober* (as in the *vulgar Latin*) will be all one as to this particular; ſeeing he was *ſober* in his *perſon*, and *vigilant* in his *office*.

28. And this alſo will ſupply another *Qualification*, that he was *not given to wine*, which he never drank but at meals, and that ſparingly, till extream old age made it neceſſary for him by way of *Phyſick* to drink a glaſs ſometimes in the interim, to chear his ſpirits and warm his ſtomach. *Timothy* the *Biſhop* of *Epheſus* was ſo abſtemious as not to *drink wine* without the Apoſtles command; but this *Biſhop* would hardly drink any with it, even then when his *ſtomach and often infirmities* required it.

1 Tim. 5. 23.

29. Now theſe *Qualities* being ſo conſpicuous in him, we may eaſily believe there was nothing wanting in him which the Apoſtle requires,

1 Tim. 3. 4. For his *ſingle life* gave a ſuperſedeas to that part of it which requires that a *Biſhop* ſhould *have his children in ſubjection with all gravity*: And his *vigilance* and good example in *abſtemiouſneſs* and *ſobriety* made him καλῶς προϊσάμενον, *a good ruler of his own houſe* (as well as καλὸς πρεσβύτης, a *good Biſhop* in the Church) even then when his family was ſo numerous, as would have taken up a mans whole endeavours to govern it. He had no children but thoſe whom God had given him in the Goſpel, which made him have the more fatherly care of his ſervants, whom he loved as his children, and had them in ſubjection with gravity. Theſe he educated and inſtructed ſo well, that he could *require nothing in the flock under his charge, whereof they might not ſee the pattern in his own family* [a] which was (as *S. Bernard* [b] adviſeth) *the mirror and ſamplar of all honeſt converſation and good order.*

[a] S. Hieron. Epiſt. ad Ocean. *Sed quod populo præcepturus eſt, prius à domeſticis exigat.*

[b] Lib. 4. de conſid. ad Eugen. *Intereſt gloriæ ſanctitatis tuæ ut quos præ oculis habes, ita ordinati, ita ſint informati, quatenus totius honeſtatis & ordinis, ipſi ſpeculum, ipſi ſint forma.*

30. This made the Right Honourable the now *Earl* of *Lindſey*, *Lord Great Chamberlain* of *England*, make choice of his Family as the fitteſt place for the education of one of his Sons: and many of the chief Gentry (to ſay nothing of the *Nobility* [c]) thought it not below them to get their Sons received into his ſervice; which was indeed rather an *Academicall inſtitution* in piety virtue and learning, then any ſervitude.

[c] Sir *Charles Fairfax* ſon to *Ferdinando Lord Fairfax* was his Gentleman Huiſher.

31. There was not one *Qualification* of a *Biſhop* required by *S. Paul* that was not conſpicuous in him; And

And of all others there muſt be much *Ignorance* or *Malice* in the miſtake, if any ſhall ſay he was Νεόφυτος, which ſignifieth a *Novice*, or newly Baptized Chriſtian; not *heri Catechumenus, hodie pontifex*, as *S. Hierom* paraphraſeth the word. And therefore this is not to be underſtood of a *man* in reſpect of his *age*, but of a *Chriſtian* in reſpect of his growth in *grace*. For in the ancient Church, when the *office* of a *Biſhop* was of more conſideration then the *honour*, there was reſpect had to the ſtrength of *Body* as well as of *Minde*, in the perſon that was choſen to that heavy charge: ſo that *maturity* of parts and aptitude for *Government* was more regarded in ſuch a perſon then multitude of years. *S. Paul* himſelf that preſcribes this *qualification* to *Timothy*, made *Timothy Biſhop* of *Epheſus* even in his *youth*: *S. Ambroſe* [a] was choſen *Biſhop* of *Milan* at 42. years of age; *S. Auguſtin* [b] of *Hippo* at 41. *Remigius* [c] of *Rhemes* at 22. *Vigilius* [d] of *Trent* at 20. yet all of theſe were excellent Biſhops, and famous men in their generations.

S. Hieron. Epiſt. ad Ocean.

1 Tim. 4. 12.

[a] Baron. in vit. ejus.
[b] Idem ad Ann. 395.
[c] Lippelous in vit. ejus.
[d] Vit. ejus apud Caſſandr.

32. It is not therefore to be imputed as any blemiſh to this reverend perſon, that he ſhould aſcend to the honour of being a *Biſhop* in the two and fiftieth year of his age; but rather eſteemed as an honour that he was ſo ſoon fitted for ſo great a work. For he was no *Novice* in the *literal ſenſe*, becauſe (being baptized in his *Infancy*) he had been trained up in the Diſcipline of *Chriſtianity* 52. years: nor in the *vulgar ſenſe*, being a perſon of *great learning*, and then in the full ſtrength of his parts and age: Nor in *S. Gregories* ſenſe, as it ſignifieth a man that is but a *New-beginner in ſanctity of life and converſation*; for

S. Greg. lib. 4. ep. 50. *Nunc inter Neophytos deputatus qui adhuc novus eſt in Sancta converſatione.*

for he was a person of exemplary piety from his youth. S. *John* reduceth all manner of sin to three Heads, *the lust of the flesh, the lust of the eyes, and the pride of life*: in all which he had got so clear a victory over himself, that what *S. Gregory Nazianzen* saith of *S. Cyprian* in these particulars may very fitly be applied to him: The *Discipline* of his *Mind* was great in opposition to *Covetousness* and *Ambition*, and the *Discipline* of his *Body* was no less in *purity of Conversation*.

1 S. Joh. 2. 16.

S. Greg. Naz. Orat. 18. Ἡ τῶν χρημάτων περιφρόνησις, ἡ τοῦ τύφου κατάλυσις, ἡ τοῦ σώματος παιδαγωγία καὶ καθαρότης, &c.

33. That which is generally reputed the greatest *Qualification* of a *Bishop*, is that he must be Διδακτικὸς, *apt to teach*, and this I have reserved for the last place. *S. Hilary* [a] cals it the *chief of all Episcopal virtues*, *Theophylact* [b] makes it the very *characteristical* note, and the *Council of Trent* [c] it self the *principal office of a Bishop*. I cannot therefore without too large a repetition of what I have already said, make it appear in every respect how well this *Character* befitted him. He that is *apt to teach* indeed, must be a person 1. Of great *Learning*, (and so was he, as his *Works* will declare,) 2. Of great *Industry*; and his was so great, that the Emperour *Severus* (who dyed at *York* where he was born) may seem to have infused his *Genius* together with his *Motto* [*LABOREMUS*] into him. And that not only before, but also after he ascended to the height of *Episcopal* Dignity, as if that other *Motto* of

a S. Hil. lib. 8. de Trin. *Summa omnium virtutum Episcopalium est scientia & doctrina.*

b Theophylact. in Tit. 1. *Doctrina est virtus est Character Episcopi.*

c Conc. Trid. Sess. 5. c. 1. *Potissimum Episcopi munus, est Praedicatio verbi Dei.*

of another Emperour * had been his rule, [*QUO MAJOR, EO LABORIOSIOR*] *S. Auguſtine* a was his pattern in many *Epiſcopal virtues*, & amongſt others in this; that the *higher* he aſcended in the *Church* the more *painful and induſtrious* he was in his *Office*, Wherein he was ſo indefatigable, that what is ſaid of his great kinſman the *Cardinal* and *Archbiſhop* of *Canterbury*, was very true concerning him: b *His labour was his recreation.*

* *Julius Maximinus.*

a Poſſid. in vita. S. Aug. *Epiſcopali munere ſuſcepto, multo fervantius, & ſummâ cum authoritate in opus Evangelii incubuit.*

b Jo. Budden in vita ejus. pag. 6. *Vires ſupra menſuram corporis; neque aliunde magis, quam de laboribus reparandæ.*

34. When I can ſee a man *learn* without *Rules*, I ſhall think he may be *apt to teach* that is not obſervant of *Order*. That this *Reverend Biſhop* was *apt to teach* in this reſpect alſo, is clear from that great reſpect he carried towards the *Governours* of the *Church* who were his *Superiours* either in *Learning*, or *Eccleſiaſtical Dignity*; and ſuch were thoſe that were moſt eminent for *piety*, *wiſdome*, and *learning* in that age, *viz.* Archbiſhop *Bancroft*, Archbiſhop *Matthews*, Biſhop *Andrews*, Biſhop *King*, Biſhop *Bilſon*, Biſhop *Overall*, and many others.

35. To this head I may alſo referr that intimate *acquaintance* which he had with all the *learned men* of his time, whether *Equals* or *Inferiors*, whereof I have already given ſome *inſtances* *, and might here alledge many more, not only of *Natives* but *forraigners*, as *Spanhemius*, *Rivetus*, *Willis*, and others; from whom I found ſeveral Letters at his death among his papers, full of reverence & reſpect to him.

* Supra cap. 1. ſect. 24, 25, 27, 29, 30, & 31.

36. Nor can I here omit the great care he had to advance piety and learning, not only by his own

pains in *Writing*, *Preaching*, *Catechizing*, &c. but alſo by his *Chaplains*, whom he choſe with much care, treated with great reſpect, and promoted with all chearfulneſs. His precedent herein might poſſibly be *S. Hugh* the Biſhop of *Lincoln*, commonly called *Hugo Carthuſianus*, whoſe *chief care was after he came to be Biſhop, to have men of Wiſdome, learning and piety alwaies about him, both to counſel and aſſiſt him in that great office.* I could here give the Reader a Catalogue of very many and worthy perſons who were ſometimes related to him in the capacity of *Chaplains*. But all the reſt will excuſe me if I make one inſtance for all, in ſo eminent and worthy a perſon as the Right Reverend Father in God, the late *Biſhop* of *Exeter*, who was his *Chaplain*, and by him made *Archdeacon* of *Coventry*, and afterwards *Prebendary* of *Dureſme*, the later of which places was ſo conſiderable, that he held it in *Commendam* with his *Biſhoprick* until his Death, wch makes me wonder the more the learned Author of his life ſhould take no notice of either of them.

Vita ejus apud Surium. Suſcepto ig tur præſulatu, prima cura & ſollicitudo ei fuit ut viros Sapientia & ſcientia inſtructos, atque in timore Dei probatiſſimos, ſuo lateri adhiberet. Horum conſilio & auxilio fretus paſtorali munus præ. quam ſtrenue executus eſt.

37. When I ſpeak of his *Chaplains*, I muſt not omit the great care he had in diſpoſing thoſe *Dignities* and other *Eccleſiaſtical Beneſices*, whereof he had the *Right of Patronage*, which he ſeldome conferred upon any but thoſe of whoſe worth he had a particular knowledge, and moſt commonly his own *Chaplains*. There are as few exceptions againſt this general rule in him, as in any that had ſo many places to diſpoſe of as he had; and the perſons were alwaies ſuch as were of approved *worth* for *piety* and *learning*,

learning, which is another *Topick* to ſhew that he was διδακτικός.

38. When a thing is done *Vigorouſly* and *Effectually*, it will well deſerve the name that it carries; (otherwiſe not) and ſuch was his *aptneſs to teach*. For his diligence and *vigour* in *Teaching*, I cannot better reſemble him to any then *Socrates*; of whom *Plutarch* tels us, that he taught not only when he was *in the Chair*, or at his *ſet hours of reading*—— but even *when he played*, when he *eat or drank*, *in Campo*, *in Foro*, *in Carcere*; he made every place a ſchool of *learning and virtue*. And I make uſe of this reſemblance the rather, becauſe this *Reverend Biſhop* in his *Writing*, did ſo much reſemble the *manner* of *Philoſophizing* of that excellent *Philoſopher*, which was not ſo much by uſing *Arguments of perſwaſion*, as by chuſing to *work ſomething out of what the Adverſary had granted*. Cicero de Invent. lib. 1.

39. But that which ſhewes he was διδακτικὸς indeed was the *fruit* and *effect* of his labour and learning, in reducing ſeverall perſons of great learning and parts from the Errors of the *Romiſh* profeſſion, into the *Communion* of the *Church* of *England*. For inſtance, Mr. *Theophilus Higgon*, a very learned man and a ſmart writer, afterward Rector of *Hunton* in *Kent*: Mr. *Redman* a Prieſt, afterwards Curate of *Congleton* in *Cheſhire*: Dr. *Croſis*, a learned man, now *Dean* of *Hereford*; Mr. *Tobie Swinborne*, heretofore brought up in the *Engliſh College* at *Rome*, afterwards Doctor of the *Lawes*, and a very excellent Scholar: Mr. *Hulſe*, Mr. *Matthews*; the *Lady Cholmeley*, Wife to Sir *Henry Cholmeley*;

Cholmeley, with divers others whose names I may possibly have forgotten.

40. But however I must hasten from this subject: for having made it thus clearly appear how well this *Reverend Bishop* held measure with *S. Pauls* Standard, I must remember my promise to cast a glance upon those gifts in him, which God was pleased to cast in over and above, both by his own immediate work of *Grace*, and mediately by *Natural endowments*; for in both these God had vouchsafed him *good measure, shaken together, and running over*: insomuch as we may compare him with the best examples of the holy Bishops and others of all ages for some eminent gift or other.

41. I shall begin with his *Predecessor*, that most pious and famous *Bishop* of *Duresme*, St. *Cuthbert*, and compare them in their beginnings. For what *Venerable Bede* (whose ashes lye inshrined in a now-defaced Tomb in that Church) sayes of the one, is very true of the other: even in *his childehood* he had not only an *excellent sharpness of Wit*, but also a *strange activity of Body, wherein he excelled all his fellowes in sports and games*, especially in *leaping, running, and wrestling*. This *venerable* Author sayes nothing in particular of St. *Cuthberts Foot-ball playing*, and yet I hope the Reader will excuse it, if I here passe not over in silence how active this *Reverend Bishop* was therein in his *younger years*, seeing the same of it continued till his *old age*, and ascended so high as to come to the *Kings Ear*. For he was once asked by

Bed. Hist. l. 4. c. 27. *Cum puer adhuc, & ingenii acumine, & miræ agilitate membrorum præditus, puerilibus ludis certaminibusque, ut fert illa ætas, admodum deditus, alios fere omnes dexteritate quadam in quovis certamine superabat — Nullo saltu, cursu vel lucta fatigatus est, &c.*

by *King James* whether it was true, that he struck up the heels of *six men* so speedily one after another, that the last was down before the first could get up again; which I have heard him say was true though the *report* which (seldome faileth on that side) had doubled the number.

42. But letting this passe, I proceed to his riper years, wherein the Character which *Trithemius* gives of the above mentioned *Venerable Bede*, doth paint him out to the life; for he also was a person of a *comely countenance*, wherein there was such *a mixture of sweetness and severity*, as did *very much encourage those that were good, and terrifie those that were proud and negligent*.

Lib. 3. c. 155. *Vultu decorus, & quadam mixta jucunditate severitas — unde bonis erat affabilis, superbis & negligentibus terribilis.*

43. My intention is not to flatter his memory, and therefore when I go about to compare him with Ancient holy *Fathers* of the Church, I must profess my meaning to be, not to make a *parallel*, but only to shew in some few instances how near he attained to their *perfection*. I cannot say (as St. *Hierome* of *Hilarion*) that *he laid upon a Mat spread on the ground till his dying day*: nor that *he never put on new cloathes till the old ones were worn to pieces*: but I may truly say, he lay'd upon a straw-bed when he was past S. *Hilarions* age (who lived but about 80. years) and he seldome wore a new garment but he gave the old one away. And as for the *Character* given to St. *Hierome* himself by the *Author of his life*, it will well agree with this Reverend Bishop, that he *laid hard, because he would sleep no more then only to satisfie*

S. Hier. in Vit. Hilar. *Super nudam humum stratumque junceum usque ad mortem cubitavit: nec mutavit alteram tunicam, nisi cum prior penitus scissa est.*

tisfie the neceſsity of Nature; that *his cloathes were but courſe and ordinary*, and that *in his old age* (I may truly ſay when he had out-lived *St. Hierom* many years) *he remitted nothing of his pains and induſtry in his ſtudies, nor of his alacrity in his prayers*; inſomuch that it *was a wonder to ſee a body that had ſuſtained ſo much faſting and labour to be ſo full of vigour and fortitude.*

Vit. S. Hieron. apud Garſium die 30. Sept. *Somnus non ad delicias, ſed ad Naturæ capitur neceſſitatem: in duro non in molibus cubat, & vili pallio non precioſo & nitido tegitur indumento — canis jam totus aſperſus nihil ex ſtudiorum aſſiduitate remittit — non minus ad orandum alacris, quam ad legendum promptus. — mirum erat in corpore jejuniis & ætate conſumpto tantum Spiritus tantum vigere fortitudinis.*

44. When I compare him with *S. Hierom* in point of *Age* and *Vigor*, I cannot paſs by what the ſame *Father* hath left recorded of *Paulus Concordienſis*, a perſon of 100 years old, after whoſe example God and nature had much fitted this Reverend Biſhop. For *his ſight was good*, conſidering his great years; *He could walk very well*; *his hearing was quick*; *his voice was clear*; *his body ſolid and full of moyſture*; *the whiteneſs of his head, and ruddineſs of his face* could hardly be imagined to be in one and the *ſame perſon*. I verily believe no *Phyſician* in the world would have judged him to be of above half the Age he was, if he had only conſidered the *plumpneſs* of his *fleſh* and *ſmoothneſs* of his *skin*, without looking upon the *whiteneſs* of his *hair*.

S. Hier. epiſt. 21. ad Paul. Concordienſ. *Oculi quo lumine vigent? Pedes imprimunt certa veſtigia, auditus penetrabilis — Vox ſonora, corpus ſolidum & ſucci plenum: cani cum rubore diſcrepant, vires cum ætate diſſentiunt.*

45. I think he hath hardly left his *equall* behind him of any *Biſhop* in the world for *multitude of years* either as a *Man*, or as a *Biſhop*: And if we look

over

over all *Hiſtories*, we ſhall not find many precedents, if we take them both together: *Simon* (the ſecond *Biſhop* of *Jeruſalem*) lived (I grant) till 120 [a], But he fell far ſhort of the years of this reverend perſon as he was *Biſhop*: on the other ſide, St. *Athanaſius* Patriarch of *Alexandria* [b], and St. *Wilfrid* Archbiſhop of *York* [c] exceeded him, the one two years, the other one, as *Biſhops*; but they fell far ſhort of his age as a *Man*. I cannot call to mind any that exceeded him in both, except St. *Remigius* Archbiſhop of *Rhemes* [d], whoſe caſe I think is ſingular, as being made *Biſhop* in the 22. year of his age, and ſo continuing till the *ninety ſixth*.

[a] Fulgoſ. lib. 8. cap. 14.

[b] *Qui totos 46. annos Alexandriæ Eccleſiæ pontificatum egregiâ cum laude geſſit.* St. Cyrill. epiſt. ad Preſbyt. &c. in Act. Synod. Epheſ. cap. 1.

[c] Obiit Anno ætatis 74. *Quindecies ternos poſtquam regit* Epiſcopus *annos*, i. e. Epiſcopatus anno 45. Vid. Bed. Hiſt. Ang. circa Anno Dom. 709. [d] Vit. ejus apud Hincmarum, *In Epiſcopatu annos 74. ſanctiſſime exegit.* Idem ibid. *Nonaginta quidem ſex cum compleverat annos, Splendida lux noſtras deſeruit tenebras.*

46. But it was not the *Age* of this *Reverend Biſhop* that was ſo remarkable as his *vigour* and indefatigable induſtry in his old age; wherein he was a χαλκέντερος, an *Iron-ſide*, another *Hercules* (as *Laertius* ſpeaks of *Cleanthes*.) It was a Miracle that *Moſes* ſhould continue the vigour of *his ſight*, and *natural force* till he was 120 *years old*, and would be thought little leſs then a Miracle, that any of half his age ſhould now enjoy them: and yet this *Reverend Biſhop* found very little defect in any of his Senſes (except only a little in his ſight) till death deprived him of them all: What *Suidas* ſayes of *Servilius* the *Conſul*; and the Father of *Auſonius* the Poet, of himſelf, was very applicable to this *Reverend Biſhop*, when he was older then either of them:

Deut. 34. 7.

Nona

Nonaginta annos baculo ſine, Corpore toto
Exegit cunctis integer officiis.

47. It is poſſible (I might ſay probable) that the *ſmalneſs* of his *ſtature* might give him ſome advantages above other men in this particular, (for the leſſer the *Body* is, the more eaſie it is to be actuated by the ſpirits) And then, if he had lived before *Archidamus* the King of *Sparta* this Example might have preſerved that King from the *Mulct* which the *Ephori* impoſed upon him, for marrying a *little Wife*, (*utpote non Reges, ſed Regulos daturus.*) For however ſome in thoſe ancient times might dote upon *Bulk* more then *Virtue* (as appears by the great Statue of little *Lactius* the Poet at *Rome* in *Æde Camænarum*) yet it is ſure enough there have not been more famous men, then ſome of no great ſtature, as the inſtance of *King Pipin* in the *French Hiſtory*, and *King Edgar* in our own, will make manifeſt. It is often ſeen that he that is *Staturæ exiguæ*, is *animi excelſi*: ſo it was with *Aſinæus* the Captain of the *Jewes*, as well as with theſe two famous *Kings*: and ſo was it likewiſe with this *Reverend Biſhop*. Inſomuch as *Cicero*'s jeſt may very fitly be applyed to him (if we conſider his Body and Soul apart) which he made upon his Brother *Quintus* when he ſaw ſo great a *picture* (and yet but half way neither) drawn for ſo little a man; *Major eſt dimidius quam totus*; His inward and *inviſible part* was *greater* then any would have thought the *whole perſon* to have been.

Plutarch. de Inſtitut. liber.

Plin. lib. 34. cap. 5.

Joſeph. Antiq. lib. 18. c. ult.

Macrob. Saturnal. l. 2. c. 3.

48. But I have given ſo large an account already of his *inward and inviſible part* in the two foregoing Chapters,

Chapters, in relation both to his *Life* and *Doctrine*, that I may now be excuſed if I ſum up both of them in that Character which *Venerable Bede* gives of his predeceſſor St. *Cuthbert*, that as he diſcharged the duty of a good Biſhop both in *his daily prayers for the people committed to his charge, and his wholſome exhortations to them; So he taught them nothing by his words, whereof he did not give them a good example in his actions.*

Bed. Hiſt. lib. 4. c. 28. *Commiſſam namque ſibi plebem, & orationibus protegebat aſſiduis, & admonitionibus ſalubriter ad cœleſtia vocebat: Et (quod maxime Doctores juvare ſolebat) ea quæ agenda docebat, ipſe prius agendo præmonſtrabat.*

49. And this excellent Method of teaching by his Deeds as well as his Words, was no new thing in him, but a conſtant habit of Virtue of very long continuance: For it was ſo remarkable in him as to be publickly taken notice of in a Sermon preached at St. *Pauls* Croſs 50. years agoe, and ſince printed, wherein we have theſe words: *The learned and venerable Dean of Wincheſter* (for that was then his Title) *of whoſe Knowledge and Charity I have had ſo much experience, that whether he be* Melior *or* Doctior, *a better Man, or a more learned Divine, I cannot eaſily reſolve: only I can reſolve with* Seneca, *that of theſe two commendations,* O virum Doctum, *and* O virum bonum, *the later doth excel the firſt.*

Mr. *Theophilus Higgons* Recantation Sermon at S. *Pauls Croſs*, Mar. 3. 1610. pag. 46.

50. This being a *Truth* ſo publickly avowed ſo many years agoe, will both acquit what I have here ſaid from all ſuſpicion of *flattery*, and *excuſe* my not engaging any further upon this ſubject. And therefore all I ſhall now add to what I have ſaid, ſhall be one inſtance, which will above all other demonſtrate that he was *Vir bonus*, and that is the *Crown of Martyrdom*, which he came ſo near to attain unto,

that ſome even in the firſt and beſt ages of the Church have had their *Memories* celebrated as *Martyrs* ever ſince, for doing no more then what he did.

51. *In the daies of* Valerian *the Emperour* (as the Martyrologie [a] tels us out of unqueſtionable Hiſtory [b]) *there was a very great and infectious Plague*, and yet notwithſtanding, *ſeveral, both Prieſts, Deacons, and many others, did moſt willingly lay down their lives, that they might be aſſiſting to thoſe that were infected with this contagious diſeaſe: And for this reaſon are continually commemorated as Martyrs upon the* 28. *day of* February.

[a] Martyrol. Rom. ad diem 28. Febr. *Commemoratio ſanctorum Presbyterorum, Diaconorum & aliorum plurimorum, qui tempore* Valeriani *Imperatoris, cum peſtis ſaeviſſima graſſaretur, morbo laborantibus miniſtrantes libentiſſime mortem oppetiere; Quos velut* Martyres *religioſa piorum fides venerari conſuevit.*

[b] Dionyſ. Alexandr. *epiſt. ad* Heracem *Epiſc. apud* Euſeb. *Hiſt. lib.* 7. *cap.* 16, 17. *Vid.* Baron. *in Martyrol. Rom. ibid.*

52. Though St. *Cyprian* had not attained the honour of a particular *Martyrdome*, his heroical Charity in this particular (for his example was eminent in this action) would have honour'd him with that title; and however it (hath and) ever will ſuperadd a peculiar luſtre to his *Crown of Martyrdome*. It is none of the leaſt cauſes why *Cardinal Borromeus* [a] was honoured with the title of *S. Charles of Milan*, that *in the years* 1566, and 1567. *when the Plague was ſo hot* among the people committed to his charge, he *frequently diſcharged the duty of their Paſtor*, in viſiting them with *the hazard of his life*. And then ſure it will much more redound to the immortal *honour* as well as *happineſs* of this *Reverend Biſhop*, that he did the like

Vid. Baron. Annal. Tom. 2. ad An.

[a] Vit. ejus apud Garſ. ad diem 3. Novemb. *Quia Meminerat boni Paſtoris eſſe ponere animam pro ovibus —tempore contagioſae peſtis* Mediolani, *ab anno* 1566. *ad finem uſque* 1567. *non raro amore creditae ſibi plebis, diſcrimini mortis objecit vitam.*

like upon the like occaſion, not ſo much out of *Duty* as *Charity*, to thoſe that were not of his peculiar charge, but only his Countreymen and fellow Citizens; whereof I have already [b] given the Reader a ſufficient account.

[b] Vid. ſupra. chap. 1. ſect. 16.

53. And now nothing remains but to ſumm up all I have ſaid concerning this *Reverend Biſhop* in this ſhort *Elogie*. He was a *Saint* in his Life, a *Doctor* in in his works, a *Confeſſor* in his ſufferings, and a *Martyr* in this his laſt mentioned Heroical Charity: ἄμεμπτος, Ἀθλητὴς, καὶ Θεοσεβὴς (as was ſaid of *S. Athanaſius*) *a holy and irreprehenſible Martyr*; and this Martyrdome undertaken in the full vigour and ſtrength of his age, and not when Age or Infirmities had made his life a burthen to him, but ſo long before his *Death* as may equal the ordinary ſpace of another mans life. Inſomuch as we may conclude that abſolutely of him which *Caſsianus* ſpeaks only with a [*Penè*] concerning *S. Athanaſius*; *Prius indeptus eſt MARTYRIS meritum, quam CONFESSORIS caperet dignitatem.*

Const. Imp. epiſt. ad occident. Synod. 6. Act. 18.

Jo. Caſſian. lib. 7. de Incarnat. cap. ult.

In MEMORIA SACRA.

Heic vivit usque, & usque vivat
Exiguum etiam illud quod Mortale fuit

Viri { Pietate / Literis } { Hospitalitate / Eleemosynis } Celeberrimi,
Reverendi in Christo Patris ac Domini
THOMÆ DUNELMENSIS Episcopi
Eoque nomine PALATINI COMITIS,
Clarâ MORTONORUM familiâ oriundi,

Quem RICHARDO peperit ELIZABETHA LEEDALE
Sexto de Novendecim puerperio,
EBORACI in Lucem Editum:

Quem Collegium S. JOHANNIS Evangelistæ
In Academia CANTABRIGIENSI perquam nobile
Alumnum fovit institutissimum
Socium ambivit Selectissimum
Benefactorem sensit Munificentissimum
Ornamentum perpetuo celebrabit singulare:

Quem Ecclesia
{ MARSTONIENSIS, / ALESFORDIENSIS, / STOPFORDIENSIS, } Rectorem Sedulum;
EBORACENSIS, Canonicum Pium;
{ GLOCESTRIENSIS, / WINTONIENSIS } Decanum Providum;
{ CESTRIENSIS, / LEICHF. & COVENTR. / DUNELMENSIS } Præsulem Vigilantem
Habuere.

Qui

Qui, Poſt plurimos pro Sanctâ Eccleſiâ Chriſti Catholicâ,
Exantlatos labores,
Elucubrata Volumina,
Toleratas afflictiones.
Diuturnâ (heu nimium) Eccleſiæ procellâ
Hinc inde jactatus,
Huc demum appulſus,
Bonis exutus omnibus,
(Bonâ præterquam famâ & Conſcientiâ)
Tandem etiam & Corpore,
Senex & Cælebs
Heic requieſcit in Domino;
Felicem præſtolans Reſurrectionem,
Quam ſuo demum tempore bonus dabit Deus. AMEN.

Nullo non dignus elogio;
Eò verò dignior quod nullo ſe dignum æſtimaverit.

Obiit Craſtino S. MATTHÆI } Anno { Salutis, 1659.
Sepultus Feſto S. MICHAELIS } { Ætatis, 95.
{ Epiſcopatus, 44.

THE END.